

EXHIBIT ROOM
PRACTICAL THEOLOGY DEPT.
UNIVERSITY OF CHICAGO
NOT TO BE REMOVED FROM THIS ROOM

The University of Chicago
Libraries



GIFT OF

PUBLISHER

YALE STUDIES IN RELIGIOUS EDUCATION



VII.

CHURCH SCHOOLS OF TODAY

The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena.

The directorate of the Institute is composed of: John R. Mott, President; Trevor Arnett, Treasurer; Kenyon L. Butterfield, Paul Monroe, Francis J. McConnell, Ernest H. Wilkins, and Charles W. Gilkey. Galen M. Fisher is the Executive Secretary. The offices are at 230 Park Avenue, New York, N. Y.

CHURCH SCHOOLS OF TODAY

BY

HUGH HARTSHORNE, PH.D.

RESEARCH DEPARTMENT, YALE UNIVERSITY DIVINITY SCHOOL

AND

EARLE V. EHRHART, M.A.

NEW HAVEN

PUBLISHED FOR THE INSTITUTE OF SOCIAL AND
RELIGIOUS RESEARCH

BY THE YALE UNIVERSITY PRESS

LONDON · HUMPHREY MILFORD · OXFORD UNIVERSITY PRESS

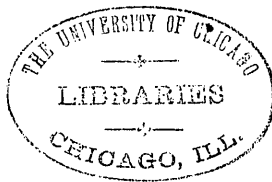
MCMXXXIII

BV1516
A1H35
cop. 3

Copyright, 1933, by
Institute of Social and Religious Research

Printed in the United States of America

All rights reserved.



THE SAMUEL B. SNEATH
MEMORIAL PUBLICATION FUND

The present volume, published for the Institute of Social and Religious Research, and with its coöperation, is the fifth work issued by the Yale University Press on the Samuel B. Sneath Memorial Publication Fund. This Foundation was established on October 19, 1922, by a gift to the Divinity School of Yale University from Mrs. Laura S. Sneath of Tiffin, Ohio, in memory of her husband, Samuel B. Sneath. He was born on December 19, 1828, in Tiffin, where he resided until his death on January 7, 1915. As merchant, manufacturer, banker, and organizer of public utilities he made, throughout a long and public-spirited life, a substantial contribution to the development of his native state.

PREFACE

THIS is the third in a series of volumes dealing with the status and trends of religious education. These studies, projected in 1929, are intended to throw light on the details of current practice rather than to give statistical summaries of general facts. For the most part, therefore, the case-study approach has been adopted. The first volume, *Community Organization in Religious Education*, presented the results of an investigation of the coöperative movement in eleven communities and included a detailed survey of conditions in New Haven affecting the coöperative program in that city. The second volume, *Case Studies of Present-Day Religious Teaching*, was based on 150 observations of classroom work in a large number of churches and other centers in various parts of the country.

The third section of the study dealt with local church organization for religious education and consisted of ten case studies planned to reveal the functional value of the work being done. The detailed reports made to these churches were far too extensive for publication here; but one of these reports is given with a few omissions and the rest are summarized in such a way as to enable the reader to benefit by the varied experiences of these ten institutions.

The remaining parts of the major study, yet to be published, are concerned with the work of the church among college youth and with the efforts made by the denominations in recent years to standardize the educational work of local churches.

It is hoped that the presentation of concrete material in these reports will make possible a deeper appreciation of the actual status of religious education than is possible from the study of general principles or from casual visitation. What are the pressing problems of organization and method? How are these problems being met by persons of known competence? To what ex-

tent does practice reflect the insight of progressive leaders and to what extent is it handicapped by conventional stereotypes?

In the study of local churches, presented in this volume, the Institute was represented by Mr. E. V. Ehrhart, who set up local committees in each church, supervised their work, assembled the data, prepared the original report to each church and the material for this manuscript. I wish to express my appreciation of his work and my gratitude to the churches without whose anonymous but generous coöperation nothing could have been accomplished. The investigation was carried forward under the general direction of the Institute of Social and Religious Research, and with the assistance of Miss Agnes M. Thompson and Miss Mary W. Bird, secretaries.

H. H.

New Haven, Connecticut,

September 1, 1932.

CONTENTS

PREFACE	vii
-------------------	-----

INTRODUCTION

I. HOW THE STUDY WAS CONDUCTED . . .	3
The Churches Selected	3
The Plan of the Study	4
Interpretation of Units of Study . . .	5
The Field Procedure	14
Difficulties Encountered	16
The Report	17

PART ONE

THE EDUCATIONAL PROGRAM OF CHURCH A: A PIONEERING METROPOLITAN CHURCH

II. SOCIAL AND HISTORICAL SETTING . . .	21
The Establishment of the Church . . .	21
Periods of Growth and Development . .	22
Community Changes	24
III. THE CHURCH IN ITS RELATIONS TO THE COMMUNITY	27
Has This Church a Field for Religious Education?	27
Relations with Community Agencies . .	29
The Relation of the Church to Community Agencies through Personal Workers	32
IV. PRESENT CHURCH-SCHOOL FACILITIES AND RESOURCES	34
Analysis by Departments	35
The Third Hour	36
The Church School's Resources . . .	38
V. CHURCH-SCHOOL ORGANIZATION . . .	40
Administrative Control	40

Supervision of Pupils	44
Pupil Organizations	45
VI. RECORDS AND REPORTS	49
✓ VII. LEADERSHIP	54
Educational Status	54
Observation of the Teachers at Work	55
Leadership Problems	57
VIII. THE HOMES	60
✓ Social Status	61
Religious Interest of Parents	61
Family Worship	62
Summary	66
✓ IX. THE CHURCH-SCHOOL CHILDREN	68
Understanding as a Factor in Character Formation	69
Participation in Home Activities	70
Membership in Organizations	73
A Daily Report of One Week's Activities	74
Samples of Individual Activity Portraits	77
✓ X. THE FUNCTION OF STUDY	80
Kindergarten	81
✓ Primary Department	83
Junior Department	85
Intermediate Department	90
Senior Department	91
Evening Forum and Discussion Groups	92
Third Period	92
Children's Day Program	97
Week-Day Activities	99
XI. THE FUNCTION OF SERVICE	101
✓ School Activities	101
Departmental Activities	103
Summary	105
XII. THE FUNCTION OF PLAY AND RECREATION	106
XIII. THE FUNCTION OF MAINTENANCE	109

✓ XIV. THE FUNCTION OF WORSHIP	113
✓ XV. COSTS AND WASTES	117
Cost in Money	117
Cost in Time	118
Total Cost	118
Waste	120
XVI. INDICATIONS OF EFFICIENCY	123
Sources and Evidences of Strength	125
Problems and Their Sources	128

PART TWO

INSTITUTIONAL FEATURES OF TEN CHURCH SCHOOLS

XVII. THE HISTORICAL AND SOCIAL BACKGROUND AS A FACTOR IN THE CHURCH-SCHOOL PRO- GRAM	135
Traits of the Ten Churches	135
Relations between Church and Community	136
Church Slogans	139
XVIII. THE HOME BACKGROUND	142
Types of Homes	142
Adaptation to Homes	145
✓ XIX. ADAPTATION TO THE NEEDS OF THE CHIL- DREN	148
Educational Problems	148
Attempts To Meet Needs	149
Case Studies of Individual Children	151
Problems	157
XX. ORGANIC STRUCTURE	159
Horizontal Organization	159
Vertical Organization	160
Pupil Organizations	162
Supervision	164
The Religious Education Committee	166

XXI. PROBLEMS OF LEADERSHIP	168
Church Policy and Teacher Attitudes	168
Church Policy as Affecting Selection of Teachers	169
In-Service Training of Teachers	172
XXII. BUILDINGS AND EQUIPMENT	175
The Newer Plants	175
Values of Elaborate Plants	176
Equipment	177

PART THREE

TEN CHURCH SCHOOLS AT WORK

XXIII. MAINTENANCE ACTIVITIES	181
Care of Church-School Buildings	182
Participation in Church Affairs	184
XXIV. SERVICE ACTIVITIES	186
Obstacles to a Functional Approach	186
Illustrations of Service Projects	188
XXV. PROVISION FOR PLAY AND RECREATION	191
The Problem Not Recognized	191
Adaptation of Equipment	192
Adaptations of Program	193
XXVI. PROGRAMS OF STUDY	196
The Functional Value of Study	196
The Curriculum Materials	197
Adaptation to Needs	198
Uses Made of Materials	203
XXVII. TYPES OF WORSHIP	205
Types of Programs	205
Methods of Planning	207
Facilities for Worship	209
Relation between Programs and Partici- pation	210

CONTENTS

xiii

Relation between Participation and Time of Worship Periods	212
Length of Worship Periods	212
Conclusion	213

CONCLUSION

XXVIII. LIMITATIONS AND PROBLEMS OF THE TEN SCHOOLS	217
APPENDIX	227

TABLES

I. Agencies in the Community Served by Church A	30
II. Teacher Turnover	57
III. Number of Teachers Lost in 1927-30, with Years of Service	58
IV. Scores on Test of Social Understanding	69
V. Percentages of Pupils Participating in Home Ac- tivities	72
VI. Per Cent of Time Spent by Six Boys and Fourteen Girls in Weekly Activities	75
VII. Sources of Pupils' Offerings	101
VIII. Pupil Participation in Church Affairs	111
IX. General Cost Items Shared by Church School	117
X. Time Spent by Leaders in Weekly Preparation	118
XI. Time Cost at Fifty Cents per Hour and Total Cost	119
XII. Enrolment and Attendance as Reported by Com- mittee on Costs and Wastes	119
XIII. Sample Observation of Utilization of Class Time	120
XIV. Accessions under Twenty-Five Years of Age during 1920-30	128

FIGURES

1. Graph of Net Growth	23
2. Diagram of the Church-School Organization	41
3. Diagram of Functional Relationships and Contacts	42
4. The Religious Interest of the Parents of the Church- School Children	64
5. Frequency of Participation of Twenty-Two Children in Home Activities	71

INTRODUCTION

CHAPTER I

HOW THE STUDY WAS CONDUCTED

THIS volume summarizes a study of the educational programs of ten outstanding churches—nine Protestant and one Jewish. The major purpose of the investigation was to present in detail the ongoing process of religious education at its best. By methods to be presently set forth, each church was invited to coöperate with the investigators in a self-study based on plans worked out in advance. These plans were so drawn up as to reveal as well as possible the functional value of the work being done. That is, instead of merely describing what was taking place in each church, an attempt was made to appraise each major operation in the light of the situation to be met and the ends to be accomplished.

The Churches Selected

THE study set out to secure the coöperation of at least ten of the outstanding churches east of the Mississippi. The most efficient rather than the average were sought, in order that the work to be reported might prove suggestive for experiment elsewhere. The average has no value either as a standard or as a stimulus, for the reason that each institution faces a unique situation and must work out its program in the light of the needs to be met. The ten churches whose self-studies were finally completed would not claim a place at the top of a list of efficient institutions. They were selected because of their reputation, their accessibility, their distribution among sections, denominations, and types, and their willingness to undertake the study. They are in no sense model churches. Yet they have all done interesting and worth-while things and represent genuine ambition to do the best that can be done.

A number of denominational secretaries, religious leaders, and teachers were asked to recommend for the study those churches which in their opinion were doing the most efficient work in religious education. From the 121 institutions thus recommended, a smaller list of thirty-nine was made on the basis of the facts presented about each and with a view to their suit-

able distribution. A letter was addressed to these thirty-nine churches describing the study and inquiring as to their interest. A few representatives met the director of the study at the 1930 meeting of the Religious Education Association in Chicago; and from this number, and from a few that could not be represented, there were fifteen volunteers. Five of these dropped out along the way, three because of changes in leadership and two because of loss of interest.

The ten churches represent five denominations in nine cities and one rural community in six states.

The Plan of the Study

THE study presupposed the uniqueness of each situation and each institution. It was concerned with the organic structure and functioning of the church school and hence included in its purview the interrelationship of all the forces influencing the growth of the children—the homes, the day schools, the leisure-time activities, etc. Because of this uniqueness in position and function, the churches studied are not compared with one another on any scale of efficiency. The value of their work, where appraisal is attempted, is stated in terms of its avowed purpose, its total balance, proportion, and adaptation.

To facilitate the accumulation of data and to insure comprehensiveness of treatment, the study was divided into sections and units. The first section dealt with the history, setting, and institutional features of the school. The second focused on the functions or activities of the members. For each unit of study, one or more blanks or schedules were provided,¹ together with a set of instructions and, where needed, a sample showing how the blanks should be filled out. The units are as follows:

SECTION A

- Unit 1. The Social and Historical Background
- Unit 2. The Relation of the School to the Community
- Unit 3. The Relation of the School to the Home
- Unit 4. The Leadership
- Unit 5. The Pupils
- Unit 6. Costs and Wastes

¹ See Appendix for forms.

SECTION B

- Unit 7. The School as an Organism
- Unit 8. Maintenance
- Unit 9. Service
- Unit 10. Play and Recreation
- Unit 11. Study
- Unit 12. Worship

While the units just named were made as mutually exclusive as possible to avoid duplication of effort, a certain amount of overlapping was found to be desirable both as a check upon the reliability of the data presented and as a supplementary source of information. Thus the weakness of one unit was compensated by the strength of another.

The general approach assumed that it is the business of the institutional arrangements discussed in Section A to make provision for the life activities of the school, which are dealt with in Section B. In general, the problem of structure and external arrangements is dealt with in Section A, whereas in Section B attention is focused on function and process.

The general point of view is that religion, instead of being another function like study or service, is that phase of experience which brings unity out of all the rest and raises all activity to the level of free, happy, efficient, and purposeful coöperation with God.

By methods to be discussed in a later section of the introduction, each unit was assigned to a local committee for intensive investigation.

Interpretation of Units of Study

SECTION A

IN order that the study may be understood, it is necessary to set forth in some detail just what was attempted.

Units 1 and 2 (Forms A 1, A 2, A 4, A 5, A 6, A 7, Appendix) served as a guide in describing each community situation. Historical data, giving the salient points in the growth and development of the church school in relation to trends and tendencies in church and community, were to be contrasted by periods. The map spotting recommended in these units provided a

concrete picture of the relationship of the church to the community. The density of church and church-school membership served to define the limits of the church and church-school influence, in some instances clearly showing the approach of problems through which other churches coöperating had already passed.

The competitive and potentially competitive agencies of the community, more especially those affecting the lives of children and persons up to twenty-five years of age, and their relationship to the church-school constituency, along with the graphic presentation of juvenile delinquency in the community, served to outline the situations very definitely. Numerous problems emerge as a result of the analysis of these data.

Unit 2 served as an inventory of the actual and potential leadership of both church and community. None of the churches could approximate the facts save in a general way. One attempted to survey the situation systematically and was able to reveal definite weaknesses as well as points of strength in both church and community.

These units suggest for the church what has become indispensable in the business world. Here is a field in which volunteer service could make a worth-while contribution to the organizational life of every church.

Difficulties of various kinds were encountered in dealing with these units. Records of past history were not available in most instances, often because of lack of storage space. In some cases former church officials retained the records of their office for safe-keeping, and thus they were lost to the church.

The lack of information concerning the man-power of the church and community, while admittedly a definite weakness, presented a problem for which nothing save an intensive church and community canvass would suffice; and the church leaders in all but one instance were too hard pressed by financial or other problems to risk the injection of so new an item into the church routine. In the words of a business expert:

This sort of thing should have been done long since and will be in each church if success is to be attained; but the volunteer workers must be educated to see the need and a personnel must be trained to bring it about. Storage facilities and sufficient space

for display purposes need to be provided, also, before such work can be really made worth while.

Unit 3 was designed to investigate the nature and the amount of basic religious and character-formative processes at work in the home in order to approximate answers to these questions: (1) Are the programs of the church school meeting the needs of the pupils? (2) What can the church and church school offer to the parents by way of assistance? Form A 8 made provision for data concerning the cradle roll, but in most instances there was nothing to report or no knowledge of the facts solicited. This door into new homes has as yet been barely opened by the churches.²

Forms A 9 and A 10 served as a double means of approximating the degree of religious influence exerted in the homes, the one inviting a personal response from the parents, the other suggesting a simple scale for estimating the degree of parental interest and activity, to be made out by church officials. Some parents showed reluctance in replying to Form A 9 and in some instances voiced their disapproval of the seeming implications. Church and church-school officials were frequently forced to admit a lack of knowledge about parents. In several of the larger churches no one save the minister knew more than a third of the church membership by sight and a vastly larger proportion of the parents of the church-school children fell into the same category.

Additional check lists were provided in Unit 3 (Forms A 9^{a, b, c}) whereby an estimate of the presence or absence of certain elements of character formation in the home could be made. A sampling of the sixth and eighth grades was made in each school. The practical application of these tests and their meaning will be shown later in the report of Church A.

Parents failed to coöperate fully in this also. The church committees hesitated to press the issue. Very obviously a stereotype of thought was here exposed, showing the need for parental education.

Unit 4 (Forms A 11, A 12, A 13) was designed to investi-

² Many churches reported that they had at one time had cradle rolls. Unfortunately, the procedure was usually unrelated to other aspects of the educational program and depended for success upon the initiative of a more or less isolated leader, whose passing was fatal to the department.

gate the present status of the leadership of the church schools coöperating—the degree of special training or fitness, the amount and types of activity engaged in by the staff, and the amount of time devoted to each phase of the church-school work. An inquiry was also made relative to the trends in teacher tenure and turnover.

Unit 5 (Forms A 14, A 15, A 16) inquired into the present status of the church school: its enrolment and attendance by Sundays for the year 1929–30 (Form A 14); a sampling of the church and church-school life of two groups of pupils, those ten years of age in 1921 and a like sampling of those ten years of age in 1923 (Forms A 14^{a, b}); a history of the accessions to the church under twenty-four years of age for the last ten years (Form A 15); an analysis of the present pupils of the church in and above the junior age-groups, including a pupil report of the parental occupational status (from which was approximated, as a check, the social and educational status), and a report of the spread and types of organizational life experienced by the pupils both in the church school and outside (Form A 15^a); an analysis of any special training in classes conducted by the minister in recruiting for church membership (Form A 16); and, finally, the adolescents who joined the church in 1925, 1927, and 1929 were asked to state “what joining the church has meant.”

Those phases of this unit requiring the use of recorded data suffered because many of the necessary records had not been retained. The returns on Forms A 14^{a, b} showed conclusively that churches and church schools have only impressions whereby to judge the extent or the effectiveness of their work with persons under twenty-four. Pupils and accessions to the church, although named, appear as numerals rather than as individuals. The struggle for existence, plus the large turnover in both church and church school, apparently leaves little time for such inquiry.

The pupils also were reluctant to coöperate in some instances.

Unit 6 (Forms A 17, A 18) investigated the costs and wastes of church-school maintenance.³ The amount of use of the church and church-school plant determined the *pro rata* share of main-

³ In chap. xv will be found a detailed description of procedure.

tenance expenses chargeable directly to religious-education purposes.

In addition, facts revealed by other units, such as costs of volunteer leaders on the basis of fifty cents per hour, of supplies, and of paid staff, were computed and added to the plant-maintenance charges. The costs per pupil enrolment were then contrasted with the wastes incident to unused or destroyed materials, absence, tardiness, late starting of sessions, interruptions, etc. The latter items, excepting absences, were based upon the average wastes observed during two sessions of each group in the church school. These observations were made by teams of observers. In some schools, outsiders lent their assistance for these and other necessary observations. In other church schools, groups from the young people's departments or members of the adult classes made the reports. In several churches the director of religious education or the superintendent of the Sunday school made a third observation personally when his attention was aroused by the reports of the observers. The observations made by the field representative were also used as a check upon the findings.

Such observations necessitated instruction and training both as to what to observe and how to interpret what had been seen. For example, two observers reporting on the same group on the same Sunday brought a problem for interpretation to the field representative. Both observers had noted a waste of a certain number of minutes due to a group disturbance. One of the reporters, however, caught the turn of events whereby the leader of the group had skilfully changed the seeming waste into a group gain (as well as a gain to the original disturber), the beginning of a worth-while group activity. The teachers in five of the churches urged the continuation of these observations, seeking the inclusion also of evaluations of their teaching techniques. The pupils in two of the churches, upon reading a church bulletin announcement of the plan, discussed the problem for later action.

SECTION B

Unit 7 (Forms B 1, B 2, B 3, B 4, B 5, B 6, B 7) was concerned with the life of the church, thought of as a small community engaged in introducing its youth into the activities and

relationships of Christian citizenship. The forms used provided for a summarization of pupil activities in connection with church affairs and a description of the methods of organization and functioning of all pupil organizations. Such shared activities were further analyzed by asking: (1) What share do pupils have in initiating them? (2) In deciding what shall be done? (3) In carrying on the activity? (4) How do pupils reach decisions? (5) How do adults share in the process? (6) What sort of organization is used to promote coöperation and efficiency? (7) How are leaders selected? (8) What do they do?

As an additional aid in diagnosing the life activities of the pupils, Form B 1^a was injected at this point to obtain a week's report of free-time activities by again sampling the sixth and eighth grades. This and several other forms could have been introduced to the pupils equally well by a special test committee; but, instead, the forms were distributed in several units to increase the contacts with the pupils. Utilitarian considerations also urged this policy, especially in the event of committee failures.

Unit 7 next investigated the interrelationship of the functioning parts of the church school by analyzing the administrative forces usually termed the church-school organization. This involved also a study of the problems of supervision. What provision is made for the use of adult and expert guidance? Are trained leaders supervised as well as pupils? How are adult leaders procured? How trained? What record system is used and what uses are made of the records? Finally, Unit 7 sought a summary analysis of the pupil load—the number of organizations to which pupils belong in the church school and allied organizations, and the pupil-leadership load. The last two items necessitated the comparison of the membership and leadership rolls of various organizations for evidences of duplication in membership and leadership.

Unit 8 (Forms B 8, B 9) provided for an objective analysis of pupil participation in church and church-school maintenance activities. Any institution that is housed must have its external arrangements cared for—space, equipment, decorations. This involves the use of money or an adapted system of upkeep, division of labor, etc. Such activities are really a part of the work of the world, and to engage in them with increasing

skill and understanding is an educational experience of the greatest importance; and constitutes, moreover, the basis of lasting loyalty and affection. This unit provided the forms necessary to summarize such pupil activities, a sheet of instructions, and an illustration of the method of checking and scoring the various activities. In addition a description of typical instances was requested showing how pupils were introduced to these activities; how the work was administered, i.e., whether the children were simply told what to do or whether they helped plan the activity as well as carry it through; how they were brought to a realization of the importance of the activity. This unit necessitated a corps of observers in the larger schools. In some instances the committee did the entire work of observing and reporting. In a few schools the leaders and teachers assisted the committee. The chief difficulty in most churches arose because of the paucity of such maintenance activities.

Unit 9 (Forms B 10, B 11, B 12) asked for a report of pupil activities of a coöperative and helpful nature on behalf of others, sometimes called social service activities or missions—the presumption being that the purpose of the service activities is primarily the promotion of helpful relationships among all persons involved, relationships productive of mutual good.

Form B 11 presented a convenient check list of significant questions and phrases to assist the committee in describing the activities. By reading the items underscored in consecutive order the educational values of the service activities stood out quite clearly. This form, while constructed primarily as an appraisal of the positive factors of the activities listed, also automatically serves as a basis for visioning and appraising lost opportunities when the unchecked items are arranged in positions of contrast.

By placing the different classifications of participants, such as teachers, committees, pupils, in juxtaposition with the kind and type of activities engaged in by each, the summary reveals whether or not the range of service activities is stamped by a definite stereotype.

The form permitted numerous other contrasts. For example, questions such as the following are raised: Are the service activities productive of growth into lives of service or are they detachments in no way connected with an organized functional

process? Are the activities an outgrowth of the functional process called religious education, or are they merely an artificial gesture imposed from without?

Many committees had difficulty in distinguishing between maintenance, participation in church affairs, and service activities, even when the activities were clearly defined and not mutations or combinations of one or more of these activities. It is highly probable that the presence of a deadening stereotype is the primary cause of this difficulty.

Unit 10 (Forms B 13, B 14, B 15). One does not expect a very elaborate play program in connection with the church school. Most children will have other and better play contacts. On the other hand, there should be evidence of the play spirit at certain appointed times if not in general. Certain groups of children, as was later discovered, might need to be taught how to play together. Constructive play of a social nature may be of great significance to the development of character.

Unit 10 planned for the analysis of the play activities of the church-school groups by asking significant questions such as are listed in Forms B 14 and B 15.

A great variety of types and of frequency of play activities was discovered. In some instances the groups were burdened by ancient customs. In other churches the history of the recreational activities showed many changes and much discarding of former types of activities (Church A, to follow, shows an extreme case in point).

The chief query as concerns play and recreation, as in most other activities, is regarding the presence of need, thus necessitating pertinent investigations. The data from other units previously reported correlate quite closely with this unit.

Unit 11 (Form B 16). In so far as the pupils engage in the activities studied under Units 8, 9, and 10 (Maintenance, Service, Play and Recreation), they may be expected to spend some time in study and thought concerning these matters. It may therefore be presumed that this type of work has been sufficiently covered by the committees of the respective units.

There remains, however, the study devoted to general life situations, historical material, biblical material, biography, etc., included in the "lessons." Unit 11 proposed a series of investigations of five parts, as shown in Form B 16.

This analysis did not suggest an investigation or evaluation of the teaching process itself, since this would have necessitated a corps of trained observers quite beyond the possibilities of the study. Furthermore, another phase of the more inclusive investigation of which this is a part was confined to this particular area.⁴

Unit 12 (Forms B 17, B 18) was introduced to the worship committee of each church by the following general statement:

The vitality of religious education is revealed in the pupils' worship. Significant experiences emerge in genuine worship, and much that is fragmentary or meaningless in the life of the pupils becomes meaningful when it is made the occasion of worship. If the activities discussed in Units 8, 9, 10 and 11 are important, they should have a place in the plans made for the services of departments and small groups. If these services are vital, they will have their effect on the other activities.

We need to know, therefore, what takes place when the pupils are supposed to be worshipping. The material for this part of the study consists of the hymns and other features used, and the plans of the services; but the study of this material will need to be supplemented by actual observation of what takes place. Make your report on paper of this size, answering the questions in the order given.

Forms B 17 and B 18 served as a basis for a series of at least two observations during the worship periods of each group of the church school. As in all other observations made by the committees, two observers reported on the same worship service. In addition the field representative spent considerable time in observing the worship programs, paying special attention to the process of preparation. The leaders and worship advisers were interviewed at greater length than the questions of Form B 17 suggest.

Under the stimulation of this sort of procedure, one church made an analysis of the worship programs of the church school; another church investigated the pupil reactions to the worship programs then in vogue; another church rearranged its wor-

⁴ Hartshorne and Lotz, *Case Studies of Present-Day Religious Teaching* (New Haven: Yale University Press, 1932).

ship facilities, equipment, and program, thus creating a better worship atmosphere as compared with previous conditions.

As will appear later, stereotyped worship procedures prevailed as a rule, making the worship programs extremely formal and sometimes deadening in aspect.

The Field Procedure

EACH of the churches was visited at least three times by the field representative; and all but two were observed by the director of the study. The field representative spent from ten days to two weeks in each church on each trip. Transportation by automobile made it possible to work in several churches at once, where these were within one hundred miles of one another, by scheduling conferences at suitable intervals.

Previous to the first visit in each church, communications were addressed to the leaders, outlining the nature of the general requirements in preparation for conducting the self-studies. The first requirement was the careful selection of the survey chairman and of the chairmen and members of the twelve unit committees. For example, an accountant might be best expected to handle costs and wastes; an older member of the church, familiar with its history, might be temperamentally inclined to make a systematic historical study. In the latter connection, in one church, a college student wrote a historical sketch of the church as a classroom requirement.

The first visit of the field representative was devoted to the instruction of the twelve unit committees. At a general conference, the study as a whole was outlined and discussed and each unit committee was provided with prepared general instructions. Group conferences of the unit committees most closely related were then held, followed later by conferences with each unit committee and with individuals. It was suggested (but not always carried out) that each committee be provided with notebooks and folders for their materials. As problems were raised, both the statement of the problem and the suggestions of the field representative could be recorded for later reference.

An attempt was made to have at least two individuals in each church sufficiently familiar with the study as a whole to carry on the work between visits.

Part of the field representative's time was devoted to a study

of the external aspects of each community. Traces of changes, growth, and development were noted. Comparisons were made between the various churches of the community—the number, size, location, etc. The community was compared with its neighbors; the kind and type of homes; their exterior appearance; the facilities for recreation; the general moral aspect of the community as judged by a study of the activities of young people at night, etc. Casual conversations with officers of the law, ministers, private individuals, business men, and others provided additional information and threw light upon the general situation in which each church was placed.

Such a preview of the situation was extremely necessary. No two situations are identical. A church in which there is a high social and educational status required a different approach from one on a lower social and educational level. In like measure, a church having already conducted investigations and surveys would not welcome an elementary approach such as would very obviously be necessary in a contrasting situation.

In addition each church and church school was observed at work at least three times and in most instances more frequently.

In general, while the original plan for the self-study was used in each church situation, the technique of investigation was adapted to each. For example, in several churches a few individuals carried the entire load, doing yeoman service; very few workers volunteered and only a few of these proved dependable. In other churches the young people's groups, and even younger members of classes in the church school, gave effective service in making observations and transcripts of records. In some churches certain unit committees, especially those dealing with worship or facts concerning pupil attitude, determined to go beyond the prescribed forms; and most acceptable additions were thus made to the study.

In some churches the field representative was given a list of the unit committees, and he himself made all arrangements for conferences and consultations. In others the director of religious education or the general survey chairman made "office" appointments for the investigator. In the remaining churches it was effective to meet with groups and individuals in their homes.

The original plan called for weekly meetings of the unit

chairmen to expedite the interchange of data and the supervision of the work; but in most instances this was found impracticable.

For various reasons, the work was carried forward most rapidly when the field representative was present. His suggestions showing short cuts in gathering data made for speed. In addition the inspiration of an alien voice without official church connection, showing how the information could find additional uses, pointing out weakness and strength or neglected opportunities, and at the same time citing illustrations of how other churches approached the problems, gave added impetus. In the last church to be completed, three-fourths of the entire study was finished in less than three weeks. From the standpoint of self-development, however, the series of visitations was probably more beneficial to the churches than a period of sustained drive under constant direction of the field representative.

As the work of the study progressed, the conferences of unit groups in each church assumed the form of clinics. Experimentation was suggested and carried out. A most friendly relationship sprang up between the workers of the church school and those directing the study. This attitude and relationship made possible a report dealing quite as fully with weaknesses as with points of strength.

Difficulties Encountered

THE financial situation caused many committee changes, sometimes requiring the complete replacement of personnel. In two churches the minister resigned while the study was in progress. Two churches were without pastors at the beginning of the study. A fifth changed directors of religious education after the study was entered upon. In a sixth the director was ill for several months. All such circumstances served to delay progress and dampen the ardor of all concerned.

As was to be expected, the study met with considerable indifference and occasionally with hostility. The leadership of the churches almost without exception lived up to the reputations given them by their acquaintances; but it was often impossible to secure the coöperation of their constituents.

Finally, the investigators found an appalling lack of records

even in these outstanding churches, and very little use made of what records there were.

In view of all these facts, it was necessary for the field representative to use every opportunity for the inspiration and instruction of those coöperating; and to supplement the observations of others with his own study of the organization and practice of each school. Each institution was diagnosed much as a physician would investigate a patient's health or sickness. The church was regarded as a functioning organism whose basic structure and dynamic adjustment to its environment were to be discovered.

The Report

As noted in the Preface, a report was made to each church based on the findings of the self-study. In some cases this was followed by a conference with the leaders in which the major needs and opportunities were discussed. Thus experiments already under way could be given fresh impetus.

In this volume, however, there is space for only one of these reports. This is printed in somewhat abbreviated form in Part One. In Part Two all ten cases are drawn upon to illustrate the most significant practices of these outstanding churches.

PART ONE

THE EDUCATIONAL PROGRAM OF CHURCH A: A PIONEERING METROPOLITAN CHURCH

CHAPTER II

SOCIAL AND HISTORICAL SETTING

The Establishment of the Church

CHURCH A is situated in a densely populated section of a metropolitan city. This area, the "Park Section," is almost automatically set apart as a community by the natural boundary lines of parks and reservations on three sides. These parks originally were natural gorges barring expansion or encroachment except through the point of entry, "up the hill." Although newer developments to the north and northwest were made accessible by the bridging of the gorges, the community still remains quite separate and distinct.

Sixty years ago this section was known as the Village. It was originally settled by New Englanders and a group of Union veterans. At that time it was more than five miles from the city. In 1869 a "Union" Sunday school was organized in the first schoolhouse of the village, from which the present church received its initial impulse and subsequent continuity. In 1886 a "Christian Association" was formally organized with nineteen charter members. In coöperation with a local building company, "Union Hall" was built on ——— Street. This hall housed practically all community and fraternal organizations as well as the church. In 1891 the "Christian Association" purchased and remodeled the hall for religious purposes. Six years later, 1897, with 203 church members and a church school of 303, the congregation moved five blocks eastward toward the city to its present location and into its newly erected building.

At the end of another seven-year period, the increase in church membership to 612, and in Sunday-school membership to 500, necessitated the enlargement of the plant to its present size. An extension at the rear of the building provided a large auditorium, and the large basement room beneath was equipped for recreational and church-school purposes. The old auditorium on the second floor front was converted into offices, classrooms, and a departmental assembly hall. The first floor was re-

modeled into church parlors and church offices much as it is today. At that time, in comparison with other churches, such facilities were regarded as adequate even with a Sunday school almost three times as large as at present. Today, however, the general feeling is that facilities are extremely limited.

Periods of Growth and Development

THE period from 1886 to 1909 was one of natural growth in a growing community. The residential development in this suburb of the city brought large families seeking advantages for their children. The streets running north and south became centers of somewhat widely separated homes with spacious grounds. The cross streets were developed by erecting the block-type one-family houses into which the upper middle class rapidly moved.

The effects of this influx upon the church are portrayed in Figure 1. The first decade (1888-98) was one of steady growth. Present records do not show the reasons for the decline in church-school membership in 1898. This decline is even more noticeable since the congregation had moved into its new building the previous year. The second decade (1898-1908) marks the period of greatest growth of the community as well as of the church school. The problem of assimilating the influx of masses of people must have been enormous. Presumably the enlargement of the church plant served as a factor of common interest in effecting a cohesion during this period. In 1905 the church school numbered one thousand and the church had grown to a membership of about seven hundred. The curve of the church school begins to show a decline at this point; and, save for a two-year spurt in 1909-10, it has steadily declined in numbers from that time on. The church membership, on the other hand, held its own, reaching a high point of 1,104 in 1922.

The first competition appeared in 1905 when a down-town church located within a few blocks of Church A. The curve of the church school shows the effects of this in 1906. During the next decade, twenty churches, some new, others transplanted in following the migrations of their constituency, entered into direct competition, especially in the work of religious education. At present there are twenty-six churches within the "Park Sec-

tion," fifteen within a radius of eight blocks of Church A. Figure 1 shows a surprising situation in spite of this. The church membership was stable, just about holding its own during this

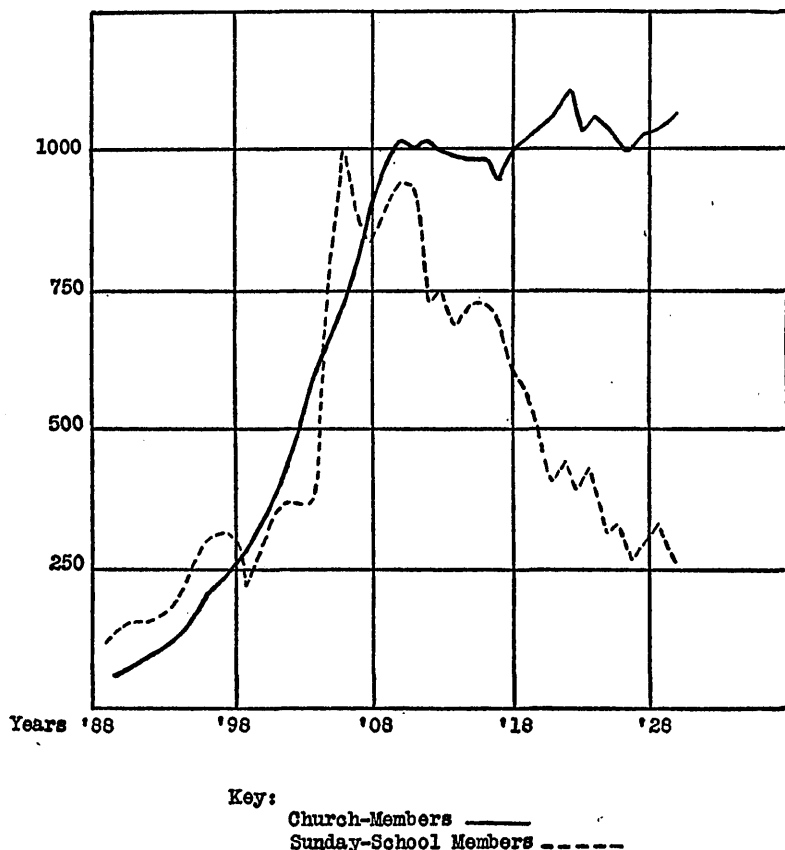


FIGURE 1

Graph of Net Growth

period of competition. The turnover and losses were enormous; but not until the years 1913, 1914, 1915, and 1917 was there a net loss instead of a net increase in membership.

A comparison of the numbers of accessions by confirmation and by letter indicates that on the average the church school

has contributed about 40 per cent of each yearly increase in church membership. The significance of this is even more pronounced when one considers the enormous church-school membership losses after 1905.

Community Changes

WITH the opening of new residential developments to the north and northwest, this community gradually came to be a downtown residential section instead of a suburb. The complexion of the community passed through a series of changes. Apartment houses sprang up in every available space and vacant lot. One-family houses were remodeled into two- and three-family houses. Businesses such as theaters and the small shops incidental to the needs of a populous area, and of necessity contiguous to it, gradually became established in three lanes—one on the street next to the church, one several blocks to the east, and one to the west. Land values consequently soared. Unfortunately, the church controlled no property for necessary expansion; and in the face of rising values due to the entry of business, it could not remedy the mistake (perhaps accidental) of placing the church on a cross street. In place of its park-like outlook, it soon found itself confronting towering apartment houses, with no room for expansion to meet competition and changing needs. It became the victim of a lack, though perhaps an inevitable lack, of foresight.

Today the church finds itself in the center of a small-shop area. Cafeterias, drug stores, cigar stores, restaurants, delicatessen stores, and auto-supply stores are open all day Sunday. Barber shops are open on Sunday only in the morning. The theaters are open at two on Sunday afternoon. The church reports only a small attendance of its constituency at the Sunday moving-picture programs. No attempt was made to canvass the situation with any degree of thoroughness.

The general moral tone of the community is suggested by the paucity of law infractions by both adults and juveniles. Only a very few juvenile delinquents from within the ranks of the church school have been reported throughout the history of the church.

The complexion of a small section of the northeastern border of the community is being changed by the gradual influx of a

colored population. The encroachment has approached to within a few blocks of the church at one point.

All but one of the churches of the community have larger, more modern, and more usable plants than this church has. At that, the work done at present is out of all proportion to the seeming possibilities of the plant itself; and the casual observer finds himself asking, "How did they ever carry on work with a thousand pupils?"

In the face of changing conditions, as will be noted later, a changed program came into being. The older standards and practices of the church gave way to the exigencies of the hour, and a progressive note began to creep into the programs, techniques, and aims. Numerous experiments have been undertaken, and the end is not yet in sight.

The major interest in this study is the program of religious education now carried on; but the present progress rests upon foundations laid in the past. In this study, however, as in the case of the majority of churches surveyed, it has been difficult or impossible to obtain the data necessary for a complete analysis of the programs of former years. It is evident that something not shown in the records was at work in maintaining the membership level of the congregation, in spite of the heavy losses throughout the lean years. This church is now what we commonly call "a preaching center," but there is a great deal more of a causal nature to be discovered than the usual list of reasons: church loyalty, progressive programs, unusual techniques, etc. An undercurrent of sufficient power to create and maintain the desire for active church membership must be posited. To understand what this was, it would be necessary to analyze the strength and quality of past leadership, the kind and variety of activities, the integration of such activities with the social life of the church membership, and numerous other possible sources of data not now available.

The same assumption applies to the church school. Its membership has shown a gradual decline since 1906. It is not sufficient to say that competition, distance, migration, changing social conditions, smaller families, the larger and more attractive plants of other churches, and the like are the causes; for these have not operated to diminish the church membership. Again, something was at work to affect the Sunday school in ways not

paralleled in the church. What this was is now hidden in the past; but something about former programs, though it succeeded in tying the membership to the church, failed in recommending the church school to the younger generation. The study here presented must leave these two problems unsolved.

CHAPTER III

THE CHURCH IN ITS RELATIONS TO THE COMMUNITY

Has This Church a Field for Religious Education?

IN the foregoing analysis it has been shown that the church school has decreased in size since 1906. The presence of twenty-six churches within the natural boundaries which set this area apart as a distinct community, even though now a down-town section, suggests an overchurched condition. The question whether this church school has a field is therefore a serious and valid one.

The spotting of each church-school family on a map reveals a well-defined area within which 64 per cent of the membership resides. This may be called the church's sphere of influence, or its source of potential membership. This area includes five census districts, and within it reside 47,626 persons between the ages of two and twenty-four.

Varying proportions of the population of the five census districts are colored. Furthermore, the 64 per cent of the total area referred to above as constituting the church's sphere of influence is variously divided among the five districts. In these restricted spheres of influence, there reside a total of 21,837 native-born whites 2 to 24 years of age, and 17,265 native-born whites 2 to 19 years of age.

How many of these native white persons are enrolled in organized religious instruction?

According to the 1926 Religious Census, the 400 Sunday schools of the entire city averaged 210 members per school, counting adults. By computing the average size of the church schools in the denominations found in this area on the basis of Sunday-school averages of these denominations for the city, we find a per school average of 261 (also counting adults) in the churches of this area. These two averages indicate that somewhere between 5,500 and 9,000 church-school members are enrolled in the Protestant church schools as compared with a total

of 21,837 native white persons 2 to 24 years of age in the community. The church estimates that not more than 30 per cent of this population is Catholic.

It is probably safe to assume that just as in this church, where 35 per cent of the families reside outside the Park district, so also each of the other churches is drawing from outside this area, thus lessening the numbers of those within the area who are actually receiving religious instruction. Hence, there are by a conservative estimate somewhere between 8,000 and 12,000 potentially Protestant persons under twenty-five years of age within this area who are not receiving organized religious instruction. The figure would be nearly doubled if computed for the entire area of the census districts involved.

Here is a challenge to the churches in this territory. Only a coöperative census by all the churches in the community could prove either the inadequacy or the fallacy of the above estimate.

Here follow a few of the more obvious implications:

(1) The evidence indicates that the present facilities of the twenty-six churches in this community could not accommodate the children who are not now enrolled in any church school. If the approximations stated were reduced by half, the school of Church A would still have an adequate field for work.

(2) We are still living in an age of denominational influence. The existing procedures are frequently unsuited to changing conditions, and fail to reach beyond the bounds of present church affiliation. The majority of churches coöperating in this study are practically dependent upon the accidental discovery of prospects by workers, or the influence of their church-school enrolment, to fill their classes.

(3) Some churches cannot accommodate more pupils than they now have and are forced to base their work on actual attendance rather than on their enrolment. Naturally, such church schools develop no machinery to increase enrolment. In this church, the workers, the parish visitors, the parents and the pupil membership can scarcely be said to be effective in recruiting; and only in certain groups could larger numbers be accommodated under present arrangements.

(4) The net result is very apparent in this situation. The six thousand children (more or less) enrolled in the twenty-six

church schools of this district are subjected to the influences of possibly twice as many children who have no church-school connections in their daily life.

These problems of religious education demand institutional coöperation, or else, as numerous individuals have come to believe, this phase of the educative process of the youth of the land must also pass beyond the doors of the church. Such thinkers recognize the present handicaps and obstacles of every description that stand in the way. The lack of church facilities, the prohibitive cost of mass religious education, the unwillingness of churches to coöperate, and social inertia, all have a bearing upon the problem. It may be that the church will always be a minority group.

Relations with Community Agencies

IN the larger sense, the community in which this church is located has certain natural boundary lines. It has been stated, however, that the sphere of potential influence of the church through its membership does not coincide with these limits, being slightly more constricted. In general, from this point, the analysis will be in terms of the latter definition.

This study is concerned with the relationship between church and community agencies in the case of persons under twenty-five years of age. The problem poses itself in three ways: (1) What community agencies and influences are in either actual or potential competition with the church? (2) What agencies or influences lighten the burdens of the forces of religious education? (3) What factors of social outreach open to persons of these ages tend to vitiate the efforts of the church school at work?

Table I gives a list of the agencies present in the community served by Church A without assigning them a value, either positive or negative.

There are twenty-six different types of community organizations with which the children of the church school are at present affiliated. More specifically, there are twenty Boy Scout troops (fifteen in churches and five in public schools); ten Girl Scout troops; four Community Centers with strong programs for young and old, such as crafts work, dramatics, folk dancing, indoor sports; one Y.M.C.A.; a Y.W.C.A.; and several Girl

TABLE I

*Agencies in the Community Served by Church A**

1	2	3		1	2	3	
x	x		Community Center			x	Municipal Golf Courses
		x	Juvenile Court	x			Playgrounds
x	x		Y.W.C.A.	x	x		Y.M.C.A.
x	x		Girls' Clubs			x	Y.M.H.A.
x	x		Boy Scouts	x			Boys' Clubs
x			Hi-Y Clubs	x	x		Girl Reserves
x	x		Clinics	x			Girl Scouts
x			Pool Rooms	x			Summer Camps
		x	Bathing Beaches	x			Theaters
		x	District Nursing	x			Bowling Alleys
x	x		Kindergarten Schools	x			Amusement Parks
x			Dance Halls (public)			x	Day Nurseries
x			Dancing Schools	x			Public Libraries
x			Recreation Centers		x		Health Bureaus
		x	Gambling Resorts		x		Americanization Schools
		x	Child Labor Bureaus	x			Extension Courses
x			Night Schools		x		Chamber of Commerce
		x	Kiwanis		x		Rotary
x	x		Sunday School Association			x	Young People's Association
		x	Speak-easy		x		Choral Societies
x			Dramatic Association		x		Vocation Director
		x	Social Service Bureaus		x		Missionary Societies
		x	Salvation Army		x		Travel Bureaus
		x	Professional Base Ball		x		Country Clubs
x			Amateur B.B. (directed)		x		Museums
				26	18	15	Total

* Key: 1. Children of the church school participate
 2. Members of this church act as sponsors or workers
 3. Present in the city

Reserve Clubs at work in this area. There are at least two dozen minor clubs open to adolescent participation, as will be noted in a subsequent analysis of pupil activities. The large central high school, through its various channels of influence and control, attempts to keep the surrounding community as constructive as possible. The citizens' association is also fairly vigilant; and the parent-teacher associations active in every school also carry a responsibility here.

The most vital data are lacking, viz., the number of persons from this church under twenty-five years of age who participate in the activities of these agencies. There are several reasons why the administrative forces of the church school should know these facts. The church school should know the amount of present "pupil load" and the type of present pupil activities. Assuming that participation in the activities of these community agencies has value, the church school should know how these activities are correlated with its work, and what redistribution is necessary to equalize the potential losses to those who do not participate.

The church-school organization should therefore plan its programs in relation (1) to pupil load; (2) to the gaps discovered in the sum total of educational processes (religious and moral); (3) to the number of pupils receiving no such training.

The need for this knowledge is suggested by the report of the local committee:

While we have some (agencies) of a distinctive nature and many of doubtful or negative value in the community, it is our opinion that the children in our school have suffered as much from the competition of useful agencies for their time, strength and money as from the commonly called "destructive" agencies. This competition is so keen that it makes them rebellious against too much organization and machinery.

Various types of attitudes toward such a situation emerge in the minds of workers in religious education. Certain individuals state with dogmatic finality, "Here is the program of religious education offered by our school. It is well-rounded and complete. It therefore is the duty of the church-school membership to support the work through participation." At the other extreme is the tendency to generalize on the basis of parental objections, pupil protestations, and vague impressions of the multiplicity of competition for pupils' time.

In the first place, it would be a physical impossibility to expect the twenty or more organizations of this community to minister to the needs or interests of the thousands of children. In the second place, there is usually considerable overlapping of membership among organizations, so that the sum of the memberships does not give a true picture of the situation. One

usually finds that the church and community organizations are competing for the time and energy of the same individuals, and in the main for a minority or a select group, the rest being relatively unprovided for. This problem necessitates the coöperation of parents in ascertaining the actual status and relationship of the children of the church school to community organizations. Such a study of the needs of the children would form the basis of a most valuable phase of adult education. This will be discussed more fully in a later section.

The Relation of the Church to Community Agencies through Personal Workers

Numerous offspring of the church, some formerly housed by it, others inspired by the tenets of religion, no longer have an organic connection with the church, but still obtain church support in various ways. For example, scarcely any public or semi-public agency or activity in the city where Church A is located can be named that does not include as a founder or in its present organization some church member. In the forty-five years of this church's life so many of the people have shared in these efforts that it is impracticable to list them in detail. Such a situation is not surprising in a relatively old and influential church such as this. Table I shows that church members are actively engaged as members, workers, or sponsors in eighteen agencies in the immediate community. The number of such workers is not given.

This study shows the presence of two types of reactions to the situation just referred to. On the one hand, a few workers in religious education sound a pessimistic note because so many trained personalities are too busy in the work of outside organizations to assist in the church school. On the other hand, older members of the church take pride in the fact that the church has achieved such an outreach into the guidance of social affairs in the city. Because of this interest, an extensive survey of the man-power of the church was conducted along with this inquiry. Partial returns at the time of writing show that members of this church are connected with hundreds of city, state, national, and international organizations of a progressive type, studying an indefinite number of problems of a social nature. Is it possible to reconcile these divergent viewpoints?

Without a doubt, because of their busy lives, some of the most capable and highly trained individuals are lost to the church in its local work. On the other hand, if the church and the church-school leadership could see the matter in its proper perspective, and, instead of jealously guarding institutional precedents and prerogatives, recognize the fact that the church is through these "lost" leaders reaching a broader field of religious service than ever before, the real issue would be revealed. But there is needed a clear, well-defined, unbiased policy based upon data showing the interrelationship between the church and the community social agencies. Coöperation is necessary among all the persons, forces, and organizations involved, not only to avoid duplication and to care for those now neglected, but to raise the level of the entire moral life of the community. Only by a study of needs will the function of the church among these agencies become clear; and only when a unified program of character and religious education is worked out will each leader's place in it be understood and recognized, no matter under what auspices he may work.¹

At the present time Church A is in a position to initiate such a preparatory inquiry. The personnel is available, and needs only the stimulation of a constructive program to set it to work.

The leadership of this church school is aware of certain phases of this problem. Attempts have been made to assist the parents of smaller children in child-guidance work by instituting courses under capable leadership; but the response has generally dwindled to zero. The chief point of weakness seemingly lies in the lack of complete integration within the church itself. While this church school has sought to lay the foundations of a progressive type of work, the church has seemingly been kept apart as a separate institution in the minds of some of the constituency. This illustrates the fragmentary character of much current educational effort even within the church itself.

¹ See the first volume of this series, *Community Organization in Religious Education*, by Hartshorne and Miller (Yale University Press, 1932).

CHAPTER IV

PRESENT CHURCH-SCHOOL FACILITIES AND RESOURCES

ONE hour and a half before the church worship period, the church school assembles for work, going to various rooms for study or worship. Some of the rooms are in constant use for a variety of purposes, being used alternately by different groups. For example, the room used by the senior-department groups one half hour on each Sunday is also used by adults one hour. There is a different time for beginning and ending each type of work, necessitating the solution of traffic problems in the interest of quiet and a minimum loss of time incident to such mass changes of location.

The most casual observer would note the acute traffic conditions at the time of the church-school dismissal. Worshipers are entering the main entrance. Classes are forming in line to attend the twenty-minute junior service in the main auditorium (a part of the morning adult worship program). Parents are bringing children for the kindergarten group, conducting them downstairs to the basement room. At the same time, an adult chorus of more than forty voices is in process of vesting in the basement hallway. The restrooms are located at the opposite end of this hall, adding to the danger of confusion. The intermediate department and three senior-department classes are forced to join the press in descending the stairs from the second floor to the main hallway. Some of the third-hour group who do not participate in the junior worship program are on their way downstairs to their basement room. Merely to extend a hand to another in greeting is liable to cause a jam.

The leadership of the church recognizes these problems; and it is greatly to the credit of all groups concerned that the confusion is reduced to a minimum. It may also be one source of real character development for the children involved!¹

¹ In the report made to Church A, several suggestions for remodeling the present plant were made.

Analysis by Departments

THE PRIMARY DEPARTMENT

THE primary department, the kindergarten, and two of the young people's groups use the same room at various periods of the day. Situated in the basement as this is, with only a small amount of natural lighting, a first-time observer is imbued with a feeling of depression upon entering it by daylight. The room is divided into sections by curtains hung on rods, each section still further subdivided, if necessary, by screens into individual classrooms. As a result, only one small section of the room receives natural light from the single window, and the complete absence of sunlight prevents the use of flowering plants.

In this department, the method of functioning is conditioned by the limitations of facilities. There are thirty-nine pupils enrolled, twenty-one in average attendance. For the moment, visualize a child six to eight years of age in normal surroundings. The best expression one can appropriately use in describing him is "ceaselessly active." Here is a poorly lighted and poorly ventilated room in which a group of such children is expected to break the rule of their normal existence by sitting around tables, discussing stories, for the better part of an hour, like little men and women. In many respects the group is following long-established practices.

One sees the weakness in church-school architecture where *small* separate classrooms are provided for use by the primary department because of the sharp contrast with results obtained in schools where a large room and proper facilities permit an enlargement of the type of activity program used in the kindergarten.²

THE JUNIOR DEPARTMENT

The junior department occupies a parlor on the main floor. Trifold screens are used to provide separate classrooms. The general atmosphere of the setting is wholesome for the worship program. The fireplace and the decorations suggest a family circle. The room is not sufficiently large for work with thirty-

² The report to the church proposed moving this department to a parlor on the main floor, even though such use of this parlor would necessitate providing soundproof partitions.

seven pupils, except on a basis of more or less formal work. The teachers register objections to the crowded condition, dark spots, and the confusion incident to a morning session. They also feel the need for separate classrooms. Each group has a table, however, and there are a few blackboards.

THE INTERMEDIATE DEPARTMENT

The intermediate department occupies the high vaulted room on the second floor formerly used as the church auditorium. The available space and light are now obstructed by three small classrooms with sounding-board partitions, and by a projection room now little used and better located elsewhere.³ They are typical of the great amount of *frozen equipment* that has outworn its usefulness. Under the incentive of one of the groups meeting in this room, this department is ready and capable of doing equally effective work as a whole.

THE SENIOR DEPARTMENT

The senior-department group uses a main-floor parlor for its half-hour worship program, vacating it then for the use of adult classes. Several of the senior classes meet in the three classrooms of the third-floor intermediate department. Others meet in the main church auditorium.

The Third Hour

THE third hour (11.00–12.20), composed of primary and junior children whose parents are attending the morning services, meets in a large room under the main auditorium. (The church-school session, 9.30–10.45, is called the *first hour*. The primary and junior groups' attendance upon the opening services of the church and the children's service from 11.00–11.20 is called the *second hour*.) This large basement room is in a rather bad state of repair. The floors are warped by dampness, the lighting is poor, and the walls show lack of care incident to irregular use. Storage bins and dramatic equipment clutter the sides and ends of this room.⁴

³ The report to the church proposed removing the partitions and the projection room and substituting screens in order to improve the lighting and use of space.

⁴ Ways of refitting this room were proposed to the church.

There are no facilities for athletic sports, and none are needed at present. The reasons for this will appear later in the study of the recreation programs of the church.

Several adult classes meet in the main church auditorium, and one occupies a parlor one hour each Sunday morning. The young people's discussion and forum groups use various rooms during the evening sessions.

SUMMARY

Changes during the past twenty-year period of the church's life are such as to make its plant and equipment for religious education a hindrance rather than a help.

The most progressive work of the kindergarten, primary, junior, and intermediate departments observed in the churches coöperating in this and other phases of the group of studies of which this is a part, is being carried on in buildings where the facilities provide large areas, permitting flexibility of spacing and setting, instead of small, constricting classrooms. The reason is not hard to discover. The church school (so called) is coming to be regarded not as a school in the conventional sense. The insistence that it is such a "school" has entailed individual classrooms, desks, and formal procedures as a counterpart of conventional secular-school activity. But religion is life (or ought to be). Life means living. Living is activity. The activity of religious education is supposed to consist in acquiring a working use of the tools of religious life, and these tools are not mainly textbooks. The tools of religious education are everything that brings about a personal and a social integration. The church school is coming to be conceived, therefore, as primarily a workshop rather than a formal school.

Extensive visitation has shown that adult groups almost invariably occupy the best rooms, the ones most tastily furnished, etc., while the growing children are crowded into basements, kitchens, attic rooms—poorly ventilated, carpetless, poorly lighted, inviting confusion and actually placing the children in an atmosphere that tends to defeat the very purposes of the institution.

The facilities and furnishings of the school of Church A have been accumulated throughout years of operation. A great deal of the present equipment is obsolete and, in a sense, is used as a

makeshift. This is especially true of facilities used by those groups doing a more progressive type of work. Viewed from various angles, this would prove to be a blessing, perhaps, rather than a hindrance if the method of bringing changes could become a part of the work of the church school itself. This implication will be inspected later in the analysis.

The Church School's Resources

THE type of church-school organization present in any situation depends upon one of two things: its resources of gifted personalities, or sufficient income or support to pay trained workers. If a church school depends upon volunteer leadership, then free time and peculiar fitness are major considerations.

RESOURCES OF GIFTED PERSONALITIES

An analysis of a fair sampling of the church constituency shows that approximately 20 per cent of the congregation have an educational ranking of M.A. or higher; 29 per cent are college graduates; 15 per cent are normal-school graduates (or equivalent); and 34 per cent have had high-school training (or less).⁵

In addition to making possible a high level of volunteer leadership, one would also expect (1) that the educational status of the congregation would bring a demand from the parent for a high educational standard in the functioning of the church school; (2) that the children of such homes would be surrounded by influences on a relatively high educational plane; and (3) that numerous trained individuals who have little free time for active service would be available for consultation, and probably also would stimulate progressive developments through their own personal initiative and suggestions.

These inferences are validated both directly and indirectly by other phases of the analysis of the church school at work. It is a decided asset and a resource in a school to find parents, in the main, willing to subscribe to a more progressive type of program for their children. Since this is even more feasible because the children are already on a high educational plane, the

⁵ From other sources it is known that there are more than ninety Ph.D. men and women in the congregation. This tends to justify the correctness of the above approximations.

school, in this instance, is not seriously handicapped in the fundamental steps usually necessary in making such transitions.

FINANCIAL RESOURCES

The church-school budget is assumed by the congregation. Since 1925 the Sunday-school contributions have been devoted to denominational and special benevolences. An analysis of the contributions reveals that the congregational per member weekly contribution is fifty cents. During the year of this study, the amount given to general benevolences was about 18 per cent of the current-expense contributions. This is slightly lower than the proportionate giving of several other congregations coöperating in this study. The church school contributed 10 per cent of the benevolences of the church in 1928-29.

The church at present devotes a little more than 19 per cent of its current-expense budget to the church-school support (\$24,700.00, total expense; \$4,730.19, church school; \$4,575.00, benevolences). By prorating the cost of the hours of use (room space times frequency), the church school is chargeable with 17.9 per cent of the total cost of plant maintenance, and the church, with 27 per cent. The remainder, 55 per cent, is chargeable to a multiplicity of interchurch and community uses, such as: Citizens' Association, Rubinstein Club, Life Adjustment Center, Non-Sectarian L.A.

Aside from salaries, the church, therefore, is maintaining a plant worth \$62,500, spending \$1,883 annually on maintenance for church-school purposes, \$2,840 for maintenance for church use, and \$5,787 for "other" purposes.

These basic facts (the number of trained workers at present in the congregation and the ability to support community projects in excess of, and along with, the church-school work) would seem to stamp the institution as highly solvent in both workers and material resources. It appears also that the church would be forced to weigh the relative value of community work versus the religious education of its youth if the budget should ever become a problem.

With this as a preview of the setting, let us now examine the organization of the church school.

CHAPTER V

CHURCH-SCHOOL ORGANIZATION

Administrative Control

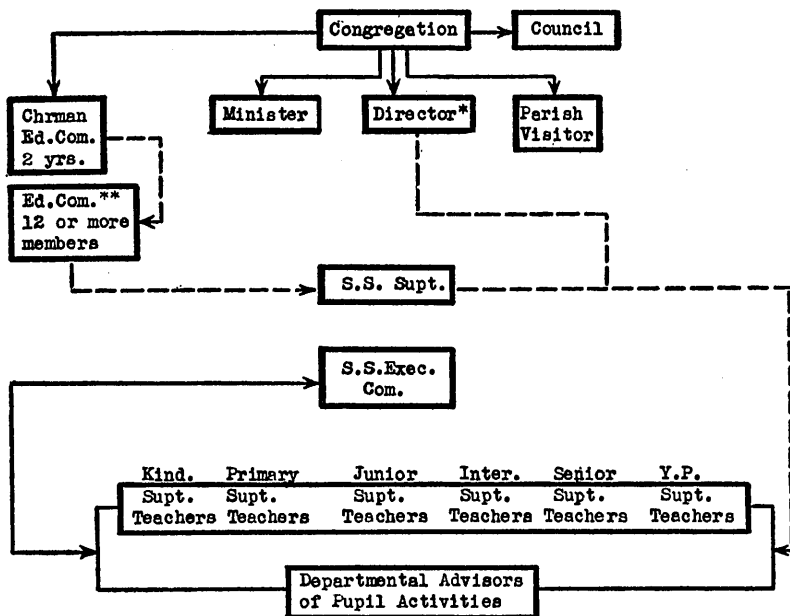
THE diagrams on the next two pages show the lines of force at work in the church-school organism. The official council of the church underwrites the church-school budget. At the annual meeting, the final reports of the church-school officials are received and the proposed budget acted upon.

The inner workings of the organization are controlled and stimulated in a variety of ways. In 1926 a full-time director of religious education with a salary at present of \$2,400 was appointed by the official church council at the recommendation of the minister. Shortly after this survey was started, the church experienced a change in ministers. As a mark of deference to the new minister (and seemingly a custom in many churches today), the director resigned. Upon inquiry, the observer was informed by the director that "this step is necessary to give free rein to the new incumbent in case he should desire to instal a former associate or an individual with a different experience or policy." The reappointment of the present director served, therefore, as a vote of confidence. The formal procedure is as follows: The minister recommends a director of religious education to the church council. The church council, in case of its indorsement, presents the recommendation to the congregation for final vote.

At the annual congregational meeting, a chairman of the educational committee is elected to serve two years. This chairman appoints an educational committee of twelve or more members to serve one year, subject to ratification by the church council. The educational committee elects the superintendent of the Sunday school whenever the position becomes vacant. This committee serves mainly in an advisory capacity, directing numerous surveys and inquiries upon which it bases pertinent suggestions for the revision or enlargement of the church-school program. Its monthly meetings are devoted to the study of pro-

gressive measures in the light of its investigations, serving at present as a commission of inquiry and orientation for the church school.

The department superintendents, teachers, group leaders, adult advisers, and worship supervisors are secured by personal interviews, either by the superintendent or the director, or by both.



Elected —————→

Appointed - - - - -→

*Nominated by the minister, approved by the Council and elected by the Congregation

**Appointed for one year by Chairman of Educational Committee and approved by the Council

FIGURE 2

Diagram of the Church-School Organization

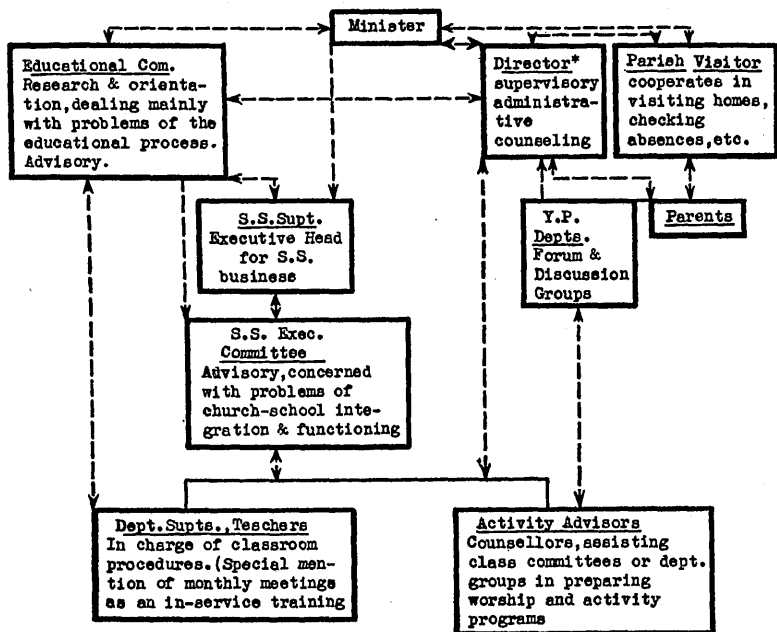


FIGURE 3

Diagram of Functional Relationships and Contacts

* In the absence of specific constitutional requirements relating to the functioning of a Director of Religious Education, the incumbent is not vested with the *authority of control* and as such her activities and her relation to the school are subject to the democratic spirit and voluntary coöperation of the leaders and teachers. The organization is loosely knit together and still subject to the effects of former precedents antedating the advent of progressive measures. In some instances the old constitution has been disregarded.

In these interviews a review of the opportunities for service in the church is made, showing the peculiarities, opportunities, requirements and leadership qualifications necessary for each. The prospective leader then has an opportunity for choice in a limited field. The method of overpersuasion and appeal to conscience is avoided as much as possible—the results are so often unsatisfactory. Teachers are sought who are sufficiently mature and experienced to have something to give beyond curriculum materials. Educational training and teaching experience are primary con-

siderations only when combined with approachable personalities and aptitudes with children. Usually parents are more usable. Removals and transfers are effected in case of necessity, and no one feels sensitive about it. The director always handles such cases personally. For the most part teachers are committed to short terms of teaching and are ready to be relieved when a substitute can be found.¹

The supervision of the school is carried on entirely by the director. The most workable plan so far has been to keep in touch with the work through constant personal interviews and through departmental meetings of the staff (monthly). At these meetings group problems are discussed and solutions are suggested. The values of the suggestions, as reported by the workers and the director, are weighed at subsequent meetings. Observations are frequently made by direct request of the teachers. The pressure of many duties and frequent interruptions make it practically impossible for the director to devote an entire Sunday to one class. An attempt has been made to spend one month of Sundays in each department. Some values have been discovered in this. In the observation of individual classes, efforts have been made to concentrate wherever the *teacher has definitely asked for help*, or where there is evident response. The director is consulted in regard to all programs, worship programs and services, curriculum materials or changes, and activities of all kinds.

This church is in a situation similar to that of many other churches that have added a paid director of religious education to their staff. The old constitution of the church and church school made no provision for such activities, and this has resulted in a rather loosely knit form of organization with rather indefinite lines of force and control.

The study would seem to indicate that in the absence of definite constitutional provisions, the work of the director has been hindered by certain long-established precedents. By actual count, aside from her office hours, it was noted that the director spent more time in attending the meetings of church auxiliary organizations during the week days than she did in the discharge of duties presumably dealing directly with the work of

¹ Quoted from the local survey committee's report.

religious education. This is merely an implication of the study, and was not stated as a part of the local survey committee's report nor by the director herself. If it be the usual practice, it robs the church of much valuable time that could be spent in dealing with church-school problems.

Supervision of Pupils

WITH the exception of the senior and young people's departments (which include also the discussion-group activities of the evening periods), all curriculum materials are chosen by adult leaders; and all programs (worship and activities) are supervised by adult advisers. The study noted an increasing opportunity for democratic choice with increase of grade and age, some teachers permitting greater freedom than others. While the curriculum materials (excluding senior and young people) seemingly are "fixed" or "prescribed," there is a greater range of flexibility than the majority of teachers feel free to accept. In reply to a question on this point, a group of teachers of the church school said: "Very likely we invited this procedure because most teachers have little free time in which to solve the problem of sequence in courses. Some years ago a committee studied practically all available courses and selected those best suited and most usable in our school."

In the senior and young people's departments, the curriculum materials and the discussion topics are chosen by the group. The teachers and leaders usually present a list of recommendations from which, with possible augmentations by group suggestion, the curriculum materials are selected and the program planned. These evening sessions (forum and discussion groups) come under the supervision of the director.

One noteworthy phase of the work of this church school is the emphasis placed upon worship programs and methods of procedure. An interested and capable worship committee has been making a study of this part of church-school activity for several years. In practically all departments of the school, and with special emphasis above the primary grades, assigned worship leaders coöperate with department committees, classes, or individuals in choosing the group worship topics, in gathering materials, and in planning for the service. These programs cor-

relate with the seasons, lessons in course, or special objects of interest to the groups. The sharing of labor and the process of formulating the programs are commendable because of the democratic spirit manifested throughout; and especially because, contrary to the observed practices in the majority of worship programs elsewhere, the *student committees* dominate the situation, and not the assigned adult worship leaders of the department. The worship programs, as a result, are more nearly on a level with child interest and comprehension. The study did not ascertain the probable causes of the seeming lack of formalism in the worship programs (children tend to a ritualism of repetition); but local workers confirm the correctness of the impression.

In the week-day and Sunday-evening groups, there is unlimited freedom for group initiative. Adult standards of efficiency at times produced a feeling of impatience, because of the seeming inefficiency and loss of time; but the group leaders are coming more and more to see the need of such freedom for the development of the growing personalities in their care. The greater part of this growing attitude seems to be due to the influence of the director of religious education.

Pupil Organizations

THE junior, intermediate, and senior departments each elect representatives to form the *departmental councils*. These representatives serve as committee chairmen for planning the various program activities. (The tenure of office was not stated by the committee reporting for the church school.)

The presidents of the departmental councils and one or more representatives elected from each council effect an organization, electing officers, etc., to serve as the church-school council. The meetings are conducted by the pupil officers, using parliamentary procedures throughout. All decisions are by majority vote of the assembly.

This form of pupil organization has become somewhat ineffective, owing to the natural growth of the process for which the organization was originally planned. In its inception the plan was presented as an adult conception of a working basis seeking to encourage and facilitate pupil participation in vari-

ous types of activities, especially as relating to the social and worship activities of the groups. With the increasing emphasis from morning to evening in the senior and young people's groups, and with the introduction of an intermediate meeting once every six weeks on a week-day evening, there is no longer any great need for a joint council. A reorganization is being worked out for the coming year.

This organization is considered as part of the educational program of the church school and is supervised by the director of religious education.

Quite a number of the young people do not wish to come to the church for three sessions on Sunday. Many of them are employed. As a result, they sometimes choose the church services and the evening groups and sometimes other combinations. This makes the attendance irregular in all groups. While the senior department continues to provide a valuable program for the morning work, the organization of the evening sessions is stronger and the programs are of a slightly different nature. Twenty pupils of the morning group are also affiliated with the evening groups.

The young people's forum with eighty-five members of high-school age (15-18) and the young people's discussion group with thirty members, consisting of young people in college and business (19-25), assemble for the fellowship period from 6.00 to 6.30 P.M. The members take turns in preparing and serving an evening meal. After the fellowship period adjourns and the room and utensils have been set to rights, the groups separate for their programs, lasting until 7.30 P.M.

Candidates for membership must be within the age-limits prescribed above. Members are solicited by the group or by individual members. The prospective members are urged to visit before joining. A recognition service is worked out to introduce the new members and to acquaint them with the purposes, work, and interests of the organization.

The governing board of the forum and discussion groups, called the cabinet, consists of one adult adviser appointed by the director; a president, a vice-president, a secretary-treasurer, and a worship committee chairman elected by the group; and five committee chairmen (program, social, fellowship-hour, music, membership) appointed by the president and the offi-

cers. This cabinet meets monthly to arrange the details of the group management. Recommendations are brought from the cabinet to the business meeting of the group. All committee proposals are passed by the cabinet before presentation to the entire body for action.

During the year, the Boy and Girl Scout troops of the church with twenty-five and fifteen members, respectively, consisting almost entirely of members of the church school, carried out the regulation scout programs. There is also an organization called the "Jolly Girls," consisting of eight girls; but no specific details are available.

The church school reports eight groups having officers in which there are 460 pupils (including duplications). Fifty-one pupils, or 11 per cent, are officers; 72.5 per cent of these officers (37) hold one office, while 27.5 per cent of the officers (14) hold two offices. This picture of the pupil-leadership load is only partially correct. The numbers of pupils serving on numerous committees from time to time should also be included.

The leadership of the school reports the reluctance of many pupils to serve on committees or as officers. This constitutes one of the problems of any church school. Any solution depends upon a study of present conditions. (1) What pupils are not now in service and how many? (2) Who have never served? (3) Are adult leaders guilty of taking the easiest course by accepting volunteers, with the result that very frequently the same pupils continue to carry the load? Do leaders appoint the best and most willing workers in view of expediency and effectiveness of service? (4) Are the reluctant or indifferent pupils equally indifferent to leadership responsibility outside the church-school organizations, or is their diffidence peculiar only to their church-school work?

These questions carry a double significance for the church-school organization. The present form of organization may be at fault: Has the church-school leadership imposed adult conceptions of organization efficiency? Or does the structure represent no clear function? Are the present pupil organizations an outgrowth of pupil needs for organization to facilitate the activities incident to group interest? These questions suggest the necessity for a careful record and subsequent analysis of the activities of each pupil organization. The lack of activity may

breed the reluctance for pupil participation. It might be discovered that a series of committees, each functioning for a short period, could perform more effective service than a group of long-term officers.

CHAPTER VI

RECORDS AND REPORTS

THE changing constituency of a church, as of any institution, makes imperative the keeping of records. The memories of teachers and elders can no longer be trusted to provide data needed for the guidance of programs—the leaders and elders too often are no longer available; and when they are, the constant flow of members into and out of church and school baffles the retentive powers of even the best memories.

Church A is no exception in failing to provide for this situation. Its records were found to be quite inadequate and at many points inaccurate. Some eight modes of record keeping and reporting were noted. These will be briefly described.

1. Individual Record Entrance Card

WHEN a pupil enters the school a 4×6 card is used to record the following data: name, address, telephone, date of birth, whether a church member and where, whether the parents are church members and where. Spaces are provided along the right-hand margin for entering the date of enrolment and the department and class to which the pupil is assigned. The parish visitor checks this card for reliability and completeness of information. This card is retained ten years. In actual use, only a few cards show items of missing information.

At the risk of preparing a record card so involved that a volunteer staff would not feel inclined to use it, a more complete family history should be provided. The names, ages and church-school status of other members of the family should be included. Something of the family's religious and social environment should be known by the teachers for effective work. The parent occupations should be known, and the parents should be classified on some simple scale of religious interests.¹ The latter record should be based on observation.

¹ Cf. Form A 11, used in the present study. Several excellent record systems are now in use which should be consulted for suggestion or adoption. See, especially, the proposals of the International Council of Religious Education.

Parents show a real faith in the church school by the very act of enrolling their children; and most parents of the church schools of this study report their insistence upon child attendance. That teachers pin their faith to curriculum materials of accepted standard is also expressive of great faith. According to the more progressive ideas of religious education, both parents and teachers are in error if the school is considered only from the standpoint of a finished product with a series of identical standard procedures designed to attain this end. The initial difficulty lies in variations among the homes. If the home is the main influence in stimulating moral responses, the religious educator must know the variety and spread of such home influences in approaching his problem of curriculum building and planning for activity programs. The pupils do not emerge from uniform types of home environment implied by standardized curriculum and procedure. This tendency toward a stereotyped program is one of the points of weakness in the religious-education programs of even the best schools.

This problem will be discussed more fully in a later section of the study. Curriculum materials, procedures, techniques, programs, and records are meaningful only when developed in the light of knowledge of particular pupils rather than in terms of a standardized and inflexible objective for all pupils.

2. Individual History Record Cards

AFTER enrolment, the secretary prepares two individual record cards for each pupil: (1) A 3×5 card contains the following information: full name, address, three spaces for change of address, date of birth, and nine spacings for entering the yearly status of the pupil, suggested by the headings, *new, from primary, entered, reinstated*. Spacings are provided for the number identifying each class, date of promotion, and pin dates. At the bottom margin of the card, provision is made for encircling the years (1924 to 1934) in which the pupil has received the following attendance card. (2) A printed attendance card, $3\frac{1}{2} \times 5$, with spacings for recording department name, grade, and class number, at the top, is divided into two sections one-half inch wide, each section divided into three rows of squares ruled across the card. One row of squares is designated "present," the second "on time," and the third "date." The months

of the year are printed immediately beneath each of these sections of squares. A hand punch is used to perforate the small squares corresponding to the Sundays of the month in each of the three items, present, on time, and date. Several cards can be stacked and punched simultaneously. Presumably, the theory is to punch the cards of those present and on time at the beginning of the session in one group; those who come late are punched as a separate group; the unpunched cards show the number of absentees.

In the middle of the card, between the two sections for punching the Sunday attendance, printed spacings are provided for recording star dates, pin dates (October, January, April, and July), the pupil's address, and the sole instruction for use, viz., "A star punched indicates attendance on time." This card is kept in the department secretary's files. Inactive cards are retained only a few years.

An analysis of these records in all but one department of the school shows several difficulties and certain phases of misuse:

a. Lack of care in stacking the cards very frequently results in producing a punch on the line, or two punches in a single square.

b. A comparison of "on time" punchings with the department reports shows that teachers do not use this space in making the individual records.

c. The variation between the sum total of punches of attendance taken from the individual record cards and the Sunday by Sunday attendance reports of the school is extraordinary. In the senior department, particularly, the departmental record gives a number in attendance which is almost invariably greater than the number shown on the individual cards. In fact this difference *averages* ten students a Sunday. Since errors in punching as well as in counting may occur, there is obviously no way of knowing the attendance facts for this department. Less extreme variations occurred in other departments. This system is evidently not being used or is being misused.

3. Attendance Records of Departments

ON a 3×5 card of a distinctive color for each department, two spaces on the left side provide for reporting the total number on time and the offering. On the right half of the card spaces

provide for reporting the number of teachers, the number of scholars, the number of visitors, and the total. These cards are destroyed after the data are recorded on the summary sheet.

4. Summary Sheet of Attendance

A PERFORATED sheet, 5 × 8, suitable for loose-leaf filing, is used to summarize the attendance of officers, teachers, adult classes, and departments, and the grand total. There are five spacings for reporting offerings. The weather for the day and special events are noted at the bottom of the sheet. This report is retained for ten years.

5. Member's Visiting Card

A CARD "wishing the bearer—a safe journey—pleasant vacation—a speedy return" (printed on the four marginal edges of the card) announces to the superintendent of the school being visited that "(name), (date), a member of (this) church school, is commended as a visitor to your courtesy and attention. In order that we may give credit for attendance while away you are requested to please fill out the blanks on the reverse side." On the reverse side, spaces are provided for date, name of school visited, and teacher's signature.

6. Vouchers and Statements

SINCE the church council has assumed the support of the school, an itemized expense report with vouchers indorsed by the church-school superintendent and secretary is presented to the council for reimbursement. A statement accompanying each voucher designates the proper budget-item classification. This system is businesslike and is used as designed.

7. Reports of Minutes

No secretarial minutes are reported by the survey committee as being retained after their approval, excepting those of the annual meetings of the congregation, school, and auxiliary organizations. The superintendent, chairman of the religious education committee, the president of the forum groups (Y.P.), and the director each renders a report to the congregational meeting.

8. *Exhibits*

THE junior department usually prepares an exhibit for inspection by the parents of the group.

From this review of the records and reports used by Church A, it can readily be seen that many facts of importance for the guidance of church policy are unavailable; and many alleged facts are of doubtful validity. Some of the reasons for this situation, which, as already noted, is not peculiar to Church A, and some of its implications for religious education, will be discussed in chapters xvi and xxviii.

CHAPTER VII

LEADERSHIP

Educational Status

THERE are thirty-two teachers and leaders. Of these twenty-four reported their educational status. Six of these have received either M.A. or Ph.D. degrees; five hold B.A. degrees; four have had only normal training or its equivalent; two have had two or three years' college work, respectively; six have had only high-school training; and one, two years' high school followed by a business course. Eighteen of the twenty-four teachers and group leaders report more than high-school training. With the exception of the leaders who have had normal training, none of the others has had special training in the field of education. Three teachers or leaders are now teaching in the public schools. Seven are former day-school teachers. Thirty-three per cent of the staff attend the evening sessions of a local university.

About half the teachers have at some time or other taken "in-service training courses" offered in the city. The report is based upon courses taken in previous years, not for the current year only. The teachers have shown little interest in such standard training courses. Occasionally, an outstanding series of lectures is attended; but the teachers do not care to take the examination for credit. In their opinion such certificates have little weight.

The method of meeting a difficult situation of this sort, and at the same time of turning it to an advantage in the opinion of the teachers themselves, is illuminating. The monthly teachers' meetings have come to be a means of a definite teacher-training process. The problems of the church school raised by the teachers are studied and discussed. Special speakers are obtained to deal with these specific problems if necessary. Techniques are explained and demonstrated on demand. The director prepares extended reading lists and book reports, procur-

ing the volumes for the small but select religious education library, or making them available in other ways. The work of the educational committee also stimulates the activities of the monthly teachers' meetings and is in turn stimulated by them. Interviews between teachers and director, and the latter's observation in the classroom, constitute other opportunities for training. This brief but vital and concrete attention to the problems of teaching is well adapted to the busy lives of the leaders.

Seventeen of the twenty-four teachers reporting are either parents, housewives, or heads of families. This type of teacher is felt by those in charge to be the best of all the possible choices available at present.

Seventeen teachers reported their ages. Of these, 24 per cent are 21-30; 35 per cent are 31-40; 41 per cent are over 40. The average age is 37. None is under 21. The average length of experience is 5.1 years. Half the teachers have taught five or more years.

The type of teacher chosen by this church school, the age-distribution, and the years of experience, are all in marked contrast with the practices in some of the schools observed in this study. Some directors prefer younger and less experienced persons on their teaching staffs. They assert, and it has frequently been borne out by actual observation, that teachers over forty years of age and of long Sunday-school teaching experience are seldom won to progressive types of teaching. It has been noted by the investigators that teachers in progressive secular schools frequently revert to practices reminiscent of their own day as pupils when they become church-school leaders. There are at least three reasons for this: (1) facilities are often lacking for progressive work in church schools; (2) parents (and teachers) think of religious education in the restricted sense of Bible teaching; (3) those in authority are often not in sympathy with progressive work. In this school the methods of "in-service" training and the monthly teachers' meeting seem to overcome what some regard as a handicap, turning age and experience to account as a benefit rather than a detriment.

Observation of the Teachers at Work

THIS study did not undertake to investigate the teaching

methods of the schools.¹ From casual observation, however, certain impressions were gained that have bearing on the general problem of organizational efficiency which was the main object of investigation.

These impressions are based upon four major points of observation:

(1) What are the classroom facilities? How are they used? Is the class seated at desks, tables, or in a circle? What facilities are unused? What possibilities are neglected?

(2) What is the relation between pupils and teacher? Does the teacher do all the talking? What types of response are received from the pupils and what use is made of them by the teacher?

(3) What is the attitude of the class? What percentage of the pupils are participating? What postures are assumed (lolling in chairs, eager attention, active or passive interest, or no interest)? What effect has the warning bell upon the class?

(4) What is the relation between curriculum materials and the methods used according to grade and age?

In spite of the fact that the presence of a stranger or observer has its effect upon both class and teacher, a very few minutes in a classroom is often sufficient to classify it according to the simple categories suggested above. In fact, merely the sight of an empty classroom may indicate the possibilities of its use and the way it has been used.

On the basis of the above points of observation, the following impressions of this church school (morning sessions) were gained: Two groups show evidence of doing progressive work of above average grade as compared with many other schools visited. Three groups seem to be approaching the progressive type of work; but lack facilities to develop it. Five groups have attempted to approach the work from a pupil-centered standpoint; but the teachers still seem to dominate the situation more than they suppose. The remainder (excluding those not observed) are still pursuing the time-honored methods of lecturing, "reading the text together," or are using the so-called discussion method, irrespective of grade and age.

¹ For a report on current teaching methods see the second volume of this series, *Case Studies of Present-Day Religious Teaching*, by Hartshorne and Lotz (Yale University Press, 1932).

Leadership Problems

THE lack of storage facilities has prevented the gathering of a wealth of records for the archives of the church school. As a result, records of turnover in the leadership are available only from 1926-27 on.

The teaching staff has varied in size only slightly during this period (34-32-34-32). Table II gives the teacher turnover by departments for these years. It must be borne in mind that in certain unspecified instances a reported loss may have been merely a transfer to another department in promoting a class.

TABLE II

Teacher Turnover

<i>Departments</i>	<i>1926-27</i>		<i>1927-28</i>		<i>1928-29</i>		<i>1929-30</i>		<i>Total Number Lost</i>	<i>Per Cent Average Turnover</i>
	<i>Number Teachers</i>	<i>Number Lost</i>	<i>Number Teachers</i>	<i>Number Lost</i>	<i>Number Teachers</i>	<i>Number Lost</i>	<i>Number Teachers</i>	<i>Number Lost</i>		
Kindergarten	4	1	4	0	4	3	4	0	4	25.0
Primary	6	0	6	2	5	4	6	1	7	32.5
Junior	9	1	8	4	9	3	8	5	13	39.2
Intermediate	8	1	7	4	8	3	7	6	14	48.5
Senior	7	5	7	1	7	4	6	1	11	40.0
Young people	0	0	0	0	1	0	1	1	1	25.0
Totals	34	8	32	11	34	17	32	14	50	
Per cent	24		34		50		44			

The per cent of average turnover has been greatest in the senior and intermediate departments.

Table III relates the teacher tenure (length of service) to the teacher turnover for the years 1927-28, 1928-29, 1929-30. A situation of increasing difficulty is suggested. Whereas the average tenure of teaching service increased in these groups of teachers now lost to the school (4.5, 4.3, 5.7), the median years of service decreased (4.8, 2.9, 2.7). This means that for this period there has been a tendency toward shorter periods of teaching service. The older teachers are gradually being lost, and the replacements give shorter years of teaching service. The leadership of the school is aware of this situation.

TABLE III

*Number of Teachers Lost in 1927-30, with Years of Service**

	1	2	3	4	5	6	7	8	9	10	11	15	16	19	A	B	C
1927-28	1		2	3	2	1	1	1							11	4.5	4.8
1928-29	5	4	2			1	1	1	2			1			17	4.3	2.9
1929-30	5	3	2							1	1		1	1	14	5.7	2.7
Totals	11	7	6	3	2	2	2	2	2	1	1	1	1	1			

* Key: A. Number of teachers lost
 B. Average years of tenure
 C. Median years of service

The reasons for teacher turnover as given by fifty-five teachers not now in service are as follows:

Gone to college	2
Moved away	11
"Served their time"	10
Illness	2
Additional family responsibilities	5
Not interested in teaching	7
Placed in a Y.P. class	3
Married	1
Gone to another church	1
Sundays free	1
Too busy	9
Week-day teaching position procured	3

All the teachers are volunteer workers, which probably enhances the problem of replacement. These are some of the difficulties faced:

(1) Many parents are demanding a better type of educational procedure for their children.

(2) Preoccupation with affairs keeps many qualified persons from accepting teaching responsibilities and shortens the teaching career of others.

(3) The training of leaders from the church-school constituency is made almost impossible because of the large losses in the young people's department through college attendance, loss of interest, desire for the day as a holiday, removal, etc.

The solution of the problem possibly lies in the direction toward which progressive religious education is moving. The third-hour group illustrates the trend. An activity program may be carried on with a smaller group of leaders. In place of a teacher for every ten pupils, an activity program properly organized under the guidance of a trained leader would eventually be able to accommodate a far larger number of pupils. By grouping volunteer workers of less skilful or less technical ability under a capable leader (as also is illustrated in the third-hour group), the adjustment could be made with a minimum of difficulty. The pupils themselves, however, might face a troublesome period of readjustment unless the work could be begun with the younger groups simultaneously, and be then extended into each successive department year by year.

Other parents, however, than those who now demand progressive methods would have to be considered. If religious education to them means only Bible teaching rather than a process of personal and social integration, a period of readjustment on their part must also be allowed and planned for as carefully as for the pupils.

The present facilities of this church school would scarcely permit of more extended work, even if a full paid staff were employed. Nevertheless, the wisest use of existing facilities is necessarily conditioned upon the quality of leadership obtainable. It is obvious that this problem is not yet solved.

CHAPTER VIII

THE HOMES

UP to this point, this study has concerned itself with the setting, the facilities, the organization, and the leadership of the church school. Before we examine this organism in its functioning, it is necessary to describe, and if possible to analyze, the raw materials with which it works.

The importance of parents in the process of character formation is generally recognized. The major portion of the groundwork upon which the church school seeks to function as an institution rests upon the home foundations. The atmosphere of the home is reflected in the deportment of the children. Their habitual reactions, whether wholesome or unwholesome, are largely the results of training in the home. Their attitudes and ideals to a large extent mirror the home environment. The child will not be understood until his home is understood.

To assume, however, as many church-school leaders are known to do, that a home can be known by observing the reactions of the children, is not sufficient. It is notorious that such observations are usually in terms of the individual experience of the observer, whose judgments measure his own prejudices or the limitations of his own contacts with the subject as much as they measure the subject himself or his background.

When an objective analysis of the situation was attempted in this church, serious objections were raised by certain teachers: "We do not think you can win the coöperation of the parents by asking them a lot of personal questions. We have already filled out three very personal blanks this year. If a teacher studies a child, she can tell pretty well about his home environment without antagonizing the parents by asking them for all this information."

By taking such a position, the teachers disclosed a lack of knowledge of both the purposes and the possible uses of such data. This is understandable under the circumstances, especially when teachers have somewhat intimate acquaintance with the majority of families of the class, or where all children are of the same general social level. A working basis for child train-

ing and development demands a more critical and comprehensive analysis of the situation, however, than such general acquaintanceship affords. No matter how familiar one may be with facts of this nature, they do not fall naturally into classifications by merely being known. Very frequently only the extremes attract attention. One needs a more objective picture of the spread and frequency of the variables involved.

In the second place, committees entirely sympathetic with a study such as this experienced great difficulty in transmitting the underlying conceptions to the respondents. Although the blanks used in gathering the information were given or sent to the parents with explanations as to their meaning or the intended use of the data, the parents in many instances showed no understanding of the need for such investigation, and in others no disposition to coöperate. One must expect suspicion and objections (including the stock phrase "We are questioned to death") so long as there is a lack of sympathetic understanding. Such a study as this, therefore, becomes an educative process in itself.

Social Status

SOCIAL status, when not directly known, may be inferred both from educational status (discussed below) and occupational status. The financial background of the church, and the types of residence of its members, already mentioned, bear out the implications of the following occupational analysis of a small sample of thirty-five fathers: 19 per cent were owners or in professional occupations; 35 per cent were in highly technical work; 8 per cent were business executives; 26 per cent held clerical positions; and 8 per cent held semi-technical positions. The church may be said, therefore, to minister to the upper "middle class." This is again confirmed by the analysis of children's activities, reported later, which gave many indications of the presence of servants in the homes.

Religious Interest of Parents

FIFTY families, all members of some church, responded to an inquiry designed to ascertain the type of interest parents have in the child's relationship to the church school and the proportion of homes in which family worship is observed.

With two exceptions, all responding parents feel that the children *should attend* the church school. They also *encourage* their children in their work. The two exceptions noted approach the problem from different angles. One parent expresses the feeling most pointedly that the church school is failing because it is not studying the Bible. A cross check shows that the child of this family has been enrolled in one of the more progressive groups of the church school in which the lack of a subject-centered Bible approach caused the parent to doubt the worth of the work. An examination of the work done by the group reveals the fact that the child was being led to a real appreciation of the meaning of religion, although the Bible was not the center of interest as such. This attitude toward the Bible as subject matter, especially if there are numerous parents of the same opinion, must be known and dealt with, as already noted. Such beliefs react upon the children and they in turn may come to feel that the church-school work is not worth while. The school faces the task of interpreting to the parents the work undertaken in its classrooms.

The second exception taken by a parent strikes at the opposite extreme. The work of the church school is classed as too formal. Again a cross check of names shows that this child is in one of the less progressive groups of the church school. This parent is voicing a complaint that is received in increasing frequency in other churches studied.

All this has its bearings upon the work of a church school. It shows very definitely that some parents, at least, are thinking for themselves. Both the exceptions noted, if found to be widely prevalent, would serve the education committee as a point of departure in presenting to the parents a comprehensive analysis of the work being done and the reasons for it.

Family Worship

ONLY seventeen (34 per cent) of the families referred to in the previous section report no religious exercises in the home. If 66 per cent of the entire congregation should be found to stress even the minimum of exercises reported below, it would be a rather high average in the light of the belief of many ministers today. It may be assumed, however, that the fifty families replying are those interested in the perpetuation of this family

rite, and that therefore in the majority of cases not reporting there is little in the way of religious exercises in the home. The religious exercises reported are as follows: bed-time prayers, 20; grace at meals, 22; morning prayers, 1; Bible discussions, 5; teaching right living and Christian ideals, 2; hymn singing, 3. Such a list, though unappraised, is at least suggestive to the church-school leadership. These homes are preparing the ground for a receptive attitude on the part of the children. The devotional side of education in the church school is therefore not a new thing or alien to their experiences and habits.

In gathering the data relating to home backgrounds, a committee made a study of the responses of the parents of the church school to organized religion itself. This necessitated a study of church records and included a series of observations of church attendance. These data are summarized in Figure 4. The white portion in each bar shows the proportion of parents most closely attached to the church, and the dark portion shows the proportion most indifferent. It is quite apparent that the mothers furnish the highest degree of interest. By "active in church" is meant engaged in church, church-school, or organization leadership of some kind. At the other end of the simple scale of classifications are the "indifferent" and "inactive." For example, a parent who did not care whether or not his children attended the church would be marked "indifferent," whereas one who sent his children although he never did anything himself would be marked "inactive."

Some 42 per cent of the children come from homes in which neither parent is affiliated with this church. Over half of the children come from homes where interest in the church never exceeds occasional attendance. The size of the families of the various groupings is approximately the same (averaging about 1.9 children per family), yet the per cent of children of church-school age enrolled from each type of home is also approximately the same (averaging about 77 per cent). A clear picture of the situation would require knowledge of just where the children are who are not in Sunday school. Such knowledge might reveal significant factors. But it is reasonably certain that little if any correlation obtains between the interest and activity of parents and the church-school membership of their children. More than half the children are brought in by parents

(or sent by interested relatives) to an institution which they (the parents) do not honor by their interest or attendance; and which, in most cases, they fail to support.

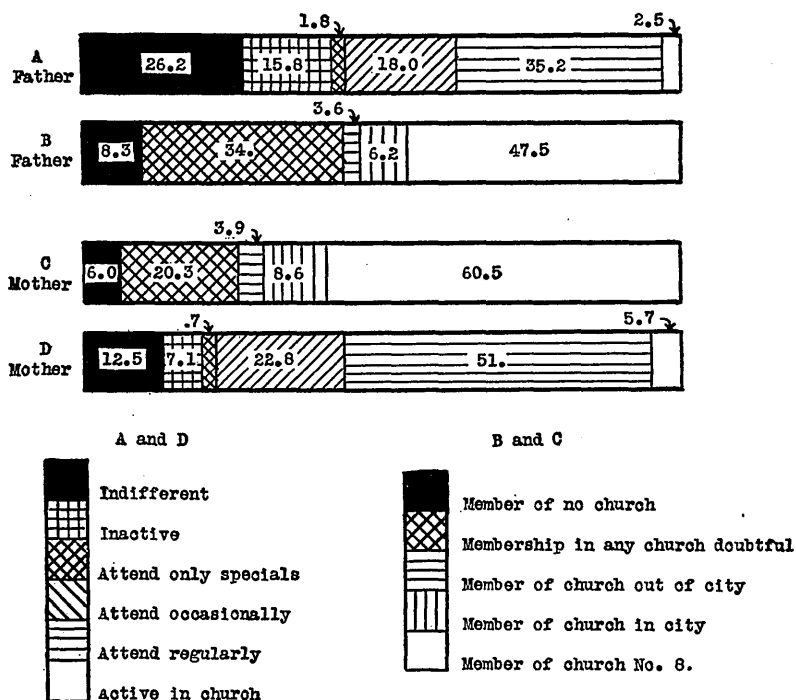


FIGURE 4

The Religious Interest of the Parents of the Church-School Children

What are the effects of this situation upon the children? Is there an appreciable difference in the type of preschool training and experience of children coming from the different home atmospheres? How many of these parents once attended Sunday school? How many ever belonged to a church? Why have they withdrawn from nominal membership if not hindered by small children or other legitimate causes? These are all problems demanding investigation.

The situation depicted here may or may not be a reflection

upon the church; but it is certainly significant for the church school. Is the church, its past practices and programs, to blame; or does the fault, if any, lie at the door of past religious education procedures? If the latter, it is most important to know the reasons. It is not sufficient to say that faulty human nature, social inertia, or a changing conception of religion is to blame; or that the present status justifies the claims of the proponents of traditional methods. The status of some churches visited is worse than the one shown here; while in others over 70 per cent of the parents are active in the church. The differences between the situations do not permit of a generalization; but if an answer to the question could be found, it might conceivably explain a condition reported by a church not co-operating in this study in which 75 per cent of the children are lost to the church (temporarily at least) before the end of the high-school age.

This is not to be understood as a contention that the major purpose of the church school is to herd all its charges into membership in the church; nor that membership in no church is a condemnation. On the other hand, at least 117 families of this church, in which there are 280 children, show a relatively low interest in churchly activity. This places a handicap upon the church and the church school at the very outset of work with these children. They apparently have little home inspiration for continuing churchly activity after they reach the age of personal independence. This also has a direct bearing upon replacements, as shown in the analysis of leadership problems already given.

In addition, the perpetuation of the institution itself is in danger. There are approximately 1,100 members of this church at present. Only 115 of the 191 families of the church school have one or more parents affiliated with the church (approximately 209 parents in all). In other words, 900 members either have no children of church-school age, or do not send them to this school (largely because of distance). If there are no children or young people of church-school age in these families, it is possible that the age range of this part of the membership is fast approaching the late adult stage; and if the difficulty is one of distance, the problem of the future is equally acute. The facts should be ascertained by the church.

The more important questions regarding the purpose of religious education in this connection grow out of the variety of home atmospheres in which the children are placed, and in which their first impressions and earliest ideals are formed. The efficient church school should know this atmosphere, whatever the cost in time and effort. If it could be established that there are no measurable differences or visible traces of the effects of such differences in environment, then and only then could the church school venture to disregard this apparently significant information.

There are certain definite and measurable differences that do affect the procedure of religious education, such as those characterizing immigrant homes, homes with many servants, and homes allowing great freedom to the children; but for which this study prepared no special line of inquiry. No committee can possibly hope for success in planning a curriculum for its church-school program and activities without obtaining such information. Curriculum makers, even when they recognize the problems of adaptation involved, prepare a compromise curriculum aimed at the general average. This church school is at present contemplating curriculum changes. In the absence of definite data, selections of courses and methods are usually made in terms of the *supposed worth of a curriculum* rather than in relation to the capabilities, the attainments, and the needs of the particular pupils involved. If the needs of the pupils are considered at all, judgments of need are formed by adults on the basis of the desired end, and not on the basis of a differentiated process in relation to the discovered conditions and problems of the pupils.

In obtaining the necessary information, it is reasonable to believe that parents would usually be sufficiently interested in their children to coöperate in an honest endeavor to raise the procedure to a higher plane of efficiency, if the approach were sufficiently clear and the purpose clearly understood.

Summary

WITHIN the very limited area surveyed, what can be said of the family foundations or origins of the children of this church school?

(1) The social status of the majority of homes is above the

average. This is evidenced by educational status; by observation of the personal appearance and good breeding of the pupils, the dress and the types of response remarked in the classrooms, indicating in some degree the breadth of culture and home training of the pupils; by analysis of the employment of a sample group of fathers, which showed a relatively high occupational status in the church-school homes; by the financial status of the church; and by the presence of servants in a great percentage of the homes.

(2) About half the children come from homes in which there is little churchly interest beyond insistence that children attend the church school.

(3) Only a small proportion of families report a high religious tone in the family circle. Only two children out of thirty-seven indicate activities of a religious nature in the home in making a report of their activities (see below).

In general, therefore, we can say that the children of this church school emanate from homes of relatively high levels of society. This at once poses a very definite problem for the educator. The high plane and the complexity of our present social existence are of such a nature that children find less and less opportunity for coöperation in the work of maintaining the home as we ascend the various levels of social stratification. In comparison, the normal child in a pioneer family had specific duties necessary for group comfort, group sustenance, and group progress. Each child, even from earliest years, presumably had definite assignments of work carrying with them obligations and potentialities for character formation. In our more complicated life today, this sort of coöperative enterprise tends to disappear. The presence of hired help, janitor service, and particularly modern inventions in use in the home, lightens the demands upon the time of the child. This would seem to indicate that unless the organized forces of education attempt to provide a substitute, privileged children of today face a distinct lack of such possibilities for character development and social integration. Our problem therefore is: How shall we introduce children into our highly industrialized and mechanized society on a moral and religious plane?

CHAPTER IX

THE CHURCH-SCHOOL CHILDREN

THE previous chapter dealt in a very general way with the educational implications suggested by influences of home environment. The study also investigated certain facts about the pupils themselves. It was felt to be impossible to include all the children in this phase of the investigation, and therefore a detailed analysis of only the sixth and eighth grades was attempted. In most church schools, a study of this age-grouping would give a fair sampling of the activities of church-school life. In addition, the pupils of this age-group are able to report for themselves.

Several forms were prepared to ascertain among other things: (1) how the pupils spend their free time; (2) their relation to the coöperative enterprise of the home; (3) their understanding of the meaning of such coöperation; (4) and particularly the various phases of their active connection with organized activities and institutions seeking to develop the growing lives of children of this age. Such information serves several purposes: (1) It provides a check upon the reliability of the data dealing with home environment; (2) it indicates trends and tendencies in this day of greater child freedom; and (3) it serves as a means of orientation in planning church-school activities.

In the practical application of the procedure adopted, the sample of pupils was reduced in size by absences from Sunday to Sunday. Follow-up of absentees might have netted more complete returns; but in some instances the local committees did not check the fact of such absence. In addition, as in every school, certain teachers objected to the loss of time incident to the testing of those who had been absent on the day a particular blank was administered. The small number of children in the groups in this church school selected for special study scarcely permits of such loss of cases. Only three individuals and their parents replied to all forms. Consequently, the study can only demonstrate what could be done.

Understanding as a Factor in Character Formation

THE returns that shed light upon the understanding of the home situation as a coöperative enterprise, and upon the conception of social relationships, will first be reported.

Ten boys and twelve girls responded to a test designed primarily to obtain their understanding of the purpose and value of various types of activity. Table IV gives the range and spread of the scores, the maximum possible score being 129.

TABLE IV

Scores on Test of Social Understanding

<i>Score</i>	<i>Boys</i>	<i>Girls</i>	<i>All</i>
75 to 79	1		1
80 to 84			
85 to 89	1		1
90 to 94		1	1
95 to 99	1	1	2
100 to 104	2	3	5
105 to 109	1	2	3
110 to 114	1	3	4
115 to 119	1	1	2
120 to 124	2	1	3
	—	—	—
	10	12	22

Reducing this score to per cents, the low score for the boys is 61, the high is 95, and the median is approximately 81. The low for the girls is 72, the high is 94, with an approximate median of 83. The meaning of these scores is perhaps best understood by illustration. For example, the test included questions relating to the upkeep of the home, such as the care of one's room. Reasons for such care are offered, viz., (1) to have things neat, (2) to earn money, (3) to have a nice home, (4) to be obedient, (5) to help mother. Two answers were to be checked by the child as reasons for doing this thing. One reason, the first, represents its utilitarian value. Another, the third, represents its social value. The other reasons represent lower degrees of understanding of the value of the activity

named, whether or not the child participates in it. Activities in home, club, and church school were included, so that the total score indicates that aspect of the child's social function or social integration which involves his insight into the meaning of the activities making up the common life of these groups. The sampling of activities was limited, in this instance, to those that may be called maintenance activities; and in a complete study should be supplemented by other types of participation.

A suggestion of the significance of these scores is gained from another church, where the group that took this test included some from a neighboring orphanage and some from upper social levels. The average score of the first group was 39 per cent, and that of the second group was 94 per cent. The scores reported for Church A in Table IV indicate a relatively homogeneous social grouping, with the possible exception of the two boys who score between 58 per cent and 69 per cent.

If the complete battery of blanks named on page 7 had been applied to each of the ten boys, it would be possible to show the correlations between their customary activities and their understanding of the significance of these activities. The boys score relatively lower than the girls on an average; but when the *activities* of the sexes, as revealed by other blanks (to be referred to presently), are compared, it is found that the girls perform, on an average, more household and coöperative activities than do the boys. The girl making the highest score (123) reports the most free-time activities, as well as the largest amount of time in coöperating in the duties of the home. With two exceptions, the score on this test tallies closely with the amounts of time devoted to activities in the home and in outside organizations. If these correlations are at all significant, they would tend to show that participation (not mere membership) is definitely related to social understanding.

Participation in Home Activities

QUITE apart from the validity of this generalization, it is important to know to what extent the children actually do coöperate in the home. Figure 5 displays the frequency of child participation of twenty-two children, Grades VI and VIII, in various types of home activity. The portion to the left of the center line shows the per cent of unreported time and the type

of activity not engaged in at all by the numbers of children stated in each case. The bars to the right of the center line give the number of children who do engage in each activity named. The order follows the order of frequency of participation.

In this same connection, the parents of nineteen children, three of whom are included in the graph just discussed, reported on the activities of their children in the homes.

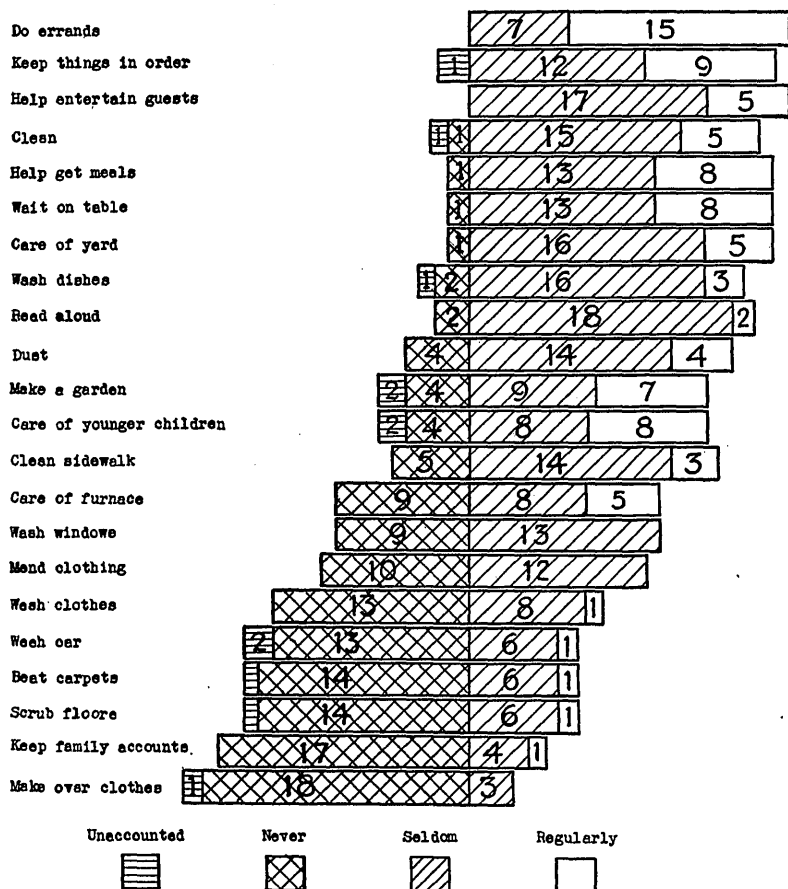


FIGURE 5

Frequency of Participation of Twenty-Two
Children in Home Activities

Table V gives a fairly clear comparison between the replies of the twenty-two children and the reports of parents of the nineteen other children (three duplicate cases). There are more girls in the latter group, which, besides the differences in cases, also helps to account for some of the variations.

TABLE V

Percentages of Pupils Participating in Home Activities

	<i>Per Cent Reported by Parents of 19 Children</i>	<i>Per Cent Reported by 22 Children*</i>
Helping get meals	36	36
Keeping things in order	31	41
Washing dishes	26	14
Dusting	21	18
Cleaning	21	23
Making own beds	21	..
Polishing silver	15	..
Mending others' clothes	15	..
Waiting on table	10	36
Making others' beds	10	..
Caring for children	10	36
Pressing and ironing	10	..
Making clothes	10	..
Mending own clothes	5	..
Washing clothes	5	5
Reading aloud	5	9
Keeping family accounts	5	5
Doing errands	5	68
Entertaining guests	5	23
Washing car	5	5
Tending furnace	5	23

* Per cent who report that they coöperate regularly.

These two sets of data indicate that certain types of activity are seldom experienced, such as assisting in making over clothes, keeping family accounts, scrubbing floors. With the

exception of running errands (as reported by children), few children participate regularly in any of the activities listed.

In modern and well-equipped homes, there are few things a boy, or a girl either, can do to help maintain the basic physical conditions of family life. It is a question, therefore, whether the mechanical gains in conditions of living have entirely compensated for the lost opportunities for experience in significant co-operative endeavor. Whether or not this seems important depends on one's views regarding the nature of the educative process. Certainly, the hardest part of the work of the local committees working on this study arose out of the unwillingness of many children and adults to coöperate in filling out the blanks.

Membership in Organizations

IN a second sampling of the children of this church school with regard to their affiliation with various organizations outside the home, 16 boys report as follows. Nine of the boys are members of church-school organizations and also certain individuals are members of one or more of 22 organizations outside the church. Four of the boys belong to the young people's group, 3 are members of the Boy Scouts, 1 is a member of the student council, and 1 is a member of the junior council. In addition to these church-school activities, 4 boys are members of Boy Scout groups outside the church, 3 are members of the Cadets, 2 of the Y.M.C.A., and one of each of the following: Camera Club, Dramatic Club, Sketch Club, German Club, Airplane Club, Flag Association, Sons of N.R.A., Athletic Association, and Rifle Team. One boy belongs to two church-school organizations and to three outside organizations. Two boys are not members of either church-school or outside organizations.

Seventeen of the 21 girls reporting are members of church-school organizations, and 19 are members of organizations outside the church school, itemized as follows: young people's groups, 10; Jolly Girls, 6; Girls' Club, 1 (this may possibly be a misnomer intended for Jolly Girls). The girls are all members of one or more of 12 types of outside organizations: Girl Reserves, 5; Girl Scouts, 4; and one each in Stamp Club, Science Club, Girls' Club, Athletic Association, Job's Daughters, National Rifle Association, Dramatic Club, Hostess Club, Hiking

Club, and Bridge Club. Three times as much time is consumed by the activities of outside organizations as by the activities of church-school organizations in the case of both boys and girls.

From this list it may be seen that there is a wide spread of types of organization open to children of the age-groups concerned (10-14), and that there is justification for a statement made previously that greater harm may come because of the competition for the time, money, and energy of children than because of destructive agencies.

This sampling of cases, small though it is, reveals a real educational problem. In the first place, without preliminary investigations of such facts as those just reported, the church school can make no intelligent appeal for activities or for coöperation in carrying on church-school organizations in the face of such a multitude of competing programs. In the second place, the elimination of needless competition depends upon securing the coöperation of the parents in the outlining of a program of activities for their children. In the third place, the educational value of existing programs should be studied in relation to the needs that may be found to exist among the children concerned. They may need something quite different from what is now available, as will be suggested later. In brief, there is needed a comprehensive plan embracing all the facilities of the community that are designed to minister to the children. In the forming of such a plan the church, as well as the church school, has a definite part.

A Daily Report of One Week's Activities

THESE general facts are in part supplemented by time schedules covering one week, submitted by a group of 6 boys and 14 girls from the same age-group (10-14). The boys report an average of 50 hours of activity a week, as compared with 49 for the girls. The boys report 17 activities, while the girls report 22.

Table VI gives the list of activities reported, the highest and lowest per cent of time engaged in each activity, and the average per cent of time spent in each activity by those reporting any at all. The order in which the items appear is the order of group prevalence for girls.

TABLE VI

*Per Cent of Time Spent by Six Boys and Fourteen Girls
in Weekly Activities*

<i>Activities</i>	<i>High</i>		<i>Low</i>		<i>Average*</i>	
	<i>Boys</i>	<i>Girls</i>	<i>Boys</i>	<i>Girls</i>	<i>Boys</i>	<i>Girls</i>
Study	43.0	42.6	13.3	12.3	22.8	20.8
Chores	23.4	30.4	9.7	3.	18.1	15.2
Reading	8.0	22.	5.8	.2	6.8	11.3
Entertainment	22.2	34.4	4.5	1.9	12.8	12.9
Play	11.2	22.2	1.4	1.8	6.7	9.0
School travel	15.0	19.5	7.2	2.4	11.4	8.4
Discussion	0	18.8	0	3.3	0	11.0
Loafing	1.5	18.1	.9	1.8	1.2	8.1
Church work and Sunday school	12.6	11.5	3.6	.7	8.6	7.6
Illness	5.7	17.7	0	1.5	5.7	8.3
Radio	28.2	8.2	6.	.5	15.3	3.7
Organized play	14.8	11.8	2.9	2.5	7.5	6.9
Clubs	10.0	11.7	9.6	1.9	9.8	6.9
Auto ride	0	8.0	0	1.9	0	4.0
Walking	20.0	6.3	1.8	.4	10.9	2.6
Tidying room	0	6.5	0	.9	0	3.0
Visiting	8.1	17.5	1.0	2.4	4.6	4.3
Hobby	0	5.7	0	3.0	0	4.3
Dramatics	8.9	4.5	0	3.8	8.9	4.2
Writing letters	0	4.1	0	1.5	0	2.4
School committee	1.9	6.0	0	0	1.9	6.0
Singing	0	4.0	0	0	0	4.0
Gainful occupation	12.6	0	0	0	12.6	0

* For those reporting.

These data are illustrative of a technique that would prove fruitful in the discovery of group needs if more cases were included. If the sample of cases available for this study had been more adequate, the following statements, now presented only as tentative, would reveal the existence of background problems of critical importance for the educational work of the church school. Thus, in order of frequency of participation, the boys and girls are alike with respect to study (100 per cent participation), chores, radio, and entertainments (motion pictures, theater, attending games, etc.), and are very much alike with regard also to travel to and from school, play, clubs, dramatics, visiting, and illness. With respect to the average amount of

time spent on the activities by those who participate in them, there are, in some instances, great similarities and, in other instances, wide differences, between the two groups. Thus boys and girls who participate spent alike about 22 per cent of their free time, on the average, in study; 13 per cent in entertainment; 8 per cent in church and Sunday-school work; 7 per cent in organized play; and $4\frac{1}{2}$ per cent in visiting. Boys exceeded girls in average time spent on chores (18 per cent and 15 per cent); travel to and from school (11 per cent and 8 per cent); radio (15 per cent and 4 per cent); clubs (10 per cent and 7 per cent); walking (11 per cent and 3 per cent); and dramatics (9 per cent and 4 per cent). Girls exceeded boys in average time spent on reading (11 per cent and 7 per cent); individual play (9 per cent and 7 per cent); loafing (8 per cent and 1 per cent); illness (8 per cent and 6 per cent); and school committee work (6 per cent and 2 per cent). In the following activities the girls alone are represented: discussion (2 girls, 11 per cent of time); auto rides (4 girls, 4 per cent of time); tidying room (7 girls, 3 per cent of time); hobbies (2 girls, 4 per cent of time); writing letters (3 girls, 2.4 per cent of time); and singing (1 girl, 4 per cent of time). The only activity for boys in which the girls had no part is gainful occupation, for which one boy reported 12.6 per cent of time.

As already noted, these data would deserve a more extended analysis if the cases were more numerous. From the facts reported, however, the following conclusions may tentatively be drawn: If one should assign an arbitrary value to each activity (in the absence of accurate objective values), it would appear that more than half the time of the children is spent in activities that tend to take them away from the purely recreational aspect of free-time activities. Aside from chores and walking there is little in the free-time activities ministering to the physical development of the children. Since the major portion of their time is spent in study, reading, chores, and entertainment, with play coming as a somewhat minor consideration, it would appear that there is very little opportunity for coöperation in the home or for developing desirable social skills as compared, say, with the household activities of a pioneer family. The boys and the girls, to be sure, report chores as consuming on an average 13 per cent to 15 per cent of their time; but these con-

sist principally in running errands. The free-time activities engaged in by both boys and girls might well tend to produce individualists rather than coöperative human beings. This has especial significance to both the church school and the home. The busy social life of the parents in this age throws the children upon their own resources; and this sample analysis shows that the net result appears to be an unbalanced program.

Samples of Individual Activity Portraits

THE analyses of time expenditure just reported by groups are of even greater significance when used as a basis for understanding individual problems. One boy spends 33 per cent of his time in organized play and dramatics. He is the lowest of the group in time spent in study and free play, and does little reading. In addition, he spends 22 per cent of his time in entertainment (as a spectator at shows, games, etc.) and 22 per cent of his time in chores. He reports five additional activities. Another boy spends 70 per cent of his time in three activities—radio 28 per cent, chores 22 per cent, and study 20 per cent. He spends very little time in organized play, reading, or entertainment. This boy engages in four other activities. Another boy spends 43 per cent of his time in study, 22 per cent of his time in chores, 14 per cent of his time in school travel and the highest of any boy in per cent of time reported (12.6 per cent) in church and church-school work. This boy reports seven activities for the week.

It is a relatively simple matter to compare these boys because they represent three different types. The first boy overemphasizes organized activities and this, with his interest in watching others perform, leaves little time for developing personal initiative. The second boy receives no development through organized play, and his life is apparently quite devoid of physical exercise. The parents might well question the ultimate value of the radio to the boy. The third boy spends more than half his time preparing for and going to school. He does little purely cultural reading, has less association with other children in his free time than any of the other boys, and in addition has less opportunity for self-expression than any of the others. He reports no physical exercise excepting in running errands.

Four girls offer the following comparisons. Girl No. 1 spends

more time than any other girl in school travel (15.4 per cent); but spends the least time of all the girls in study (12.3 per cent), illness (1.5 per cent), writing letters (1.5 per cent), and radio (0.5 per cent). The remainder of her time (68.8 per cent) is spent in nine other forms of activity. She reports no connection with organized play; but she engages in cultural pursuits (dramatics, discussion, thinking, singing) to a high degree. She reports no free play and no chores. Her relaxation consists in auto rides, visiting, and a hobby of some kind. She spends no excessive amounts of time in any activity except school travel. This child seemingly selects no activity for major emphasis. One needs to know more about her home influences.

Girl No. 2 is highest of the group in six activities—discussion (18.8 per cent), clubs (11.7 per cent), walking (6.3 per cent), visiting (6.3 per cent), dramatics (4.5 per cent), and thinking (0.5 per cent)—total, 48.1 per cent. The remainder of the time is spent in eight other activities—school travel, play, loafing, study (15.3 per cent); chores, reading (13.5 per cent); tidying room, and writing letters. This girl has a well-balanced program.

Girl No. 3 is highest of the group in entertainment (34.4 per cent of her time), and lowest in chores (3.0 per cent), school travel (4.9 per cent), walking (0.4 per cent), and hobby (3.0 per cent). The remainder of her time is spent in seven other activities—including play (7.5 per cent), organized play (6.0 per cent), study (17.9 per cent), radio (8.2 per cent), reading (8.7 per cent). This girl engages in few pursuits that might develop her own initiative. She does not receive training in any coöperative enterprises in the home, and receives little outside.

Girl No. 4 spends the highest amount of time of any of the group in study (42.6 per cent) and is lowest in church and church-school work (0.7 per cent). She engages in five other activities—school travel (4.9 per cent), loafing (2 per cent), chores (23.9 per cent), reading (19.3 per cent), entertainment (17.4 per cent). This girl spends most of her time in the house. Her lack of social life robs her of the stimulation others give. Her interests are academic.

Many children under modern conditions have little opportunity for creative work or play. The home situation precludes

it, or offers no incentive for this type of self-expression. Toys are ready-made and numerous. Few boys or girls experience the thrill of creating a toy or repairing a broken one. One leader in a church school (not coöperating) won the consent of the authorities to use a large room as a workshop for the boys. Each boy brought his own tools for whatever he was interested in at the moment—chemistry sets, tools and supplies for airplane building, woodworking tools, etc. There was little or no opportunity for such things in their homes. Someone usually objected to the noise and dust. In apartments, space is too precious to provide workshops. At the church, the boys could work undisturbed.

Parents must question seriously whether the value of membership in a lot of organizations with little activity is more valuable than a lot of activity in but one organization ministering to the sum total of physical, mental, and spiritual needs of the child. Whether this or some other plan is the best for any local situation can be decided only on the basis of such facts as are illustrated in this section. A school facing the question of how to fulfil its obligations would presumably initiate definite experiments based upon a series of child-activity portraits, and on a careful analysis of existing opportunities offered by the community for the type of program which the analysis of these portraits might show to be desirable.

Whether or not such opportunities as have just been suggested are regarded as important will depend upon the view that is held regarding the meaning of education in religion. The greatest opposition to the enlargement of a child's program comes from those who take it for granted that there is a known "right" way to teach children, and that this can be by words in such a way as to mold the child's character. This is no place to argue the point or to adduce the evidence, now increasingly familiar, that this position is untenable. Its abandonment, however, has not yet resulted in an adequate substitute for a program of indoctrination. Only active experimentation in local groups can provide the ideas, experience, and skill for carrying on the creative type of work that seems to be needed by large numbers of boys and girls in order to promote their growth in vital religion. The church school is the most obvious place to begin.

CHAPTER X

THE FUNCTION OF STUDY

THE organization and program of a church school grow out of its responsibilities. The activities that make up its effective functioning are determined, on the one hand, by the needs of the pupils in relation to and as affected by their homes, their educational and social environment, their free time, and the like; and, on the other, by the quality of the available leadership, and by the facilities that can be provided. The functions making up the life of a school were classified in this study in five groups of activity: maintenance, service, play and recreation, study, and worship. The school as a whole was viewed as an organism, the structure and arrangements of which were to be appraised in terms of their successful functioning rather than in terms of some predetermined standard. The meaning of the terms used is fully explained in the Introduction.

In thus classifying the activities of a church school, however, the study did not take the view that each type of functioning was independent. It was recognized that, ideally, the school is a unit, each part and each activity fitting into an organic whole. It would be expected that in a vital program any project might involve all the types of functioning just listed. Far from demanding that each type of activity be kept separate, a functional view, such as the one giving form to this study, would expect a flexible interrelation of activities.

An instance from the church here reported illustrates how one type of activity merges into another. One rainy afternoon a group of girls was forced to abandon a hike. It was finally decided to pass away the time by putting on original stunts. The originality displayed was to be judged by the members who were not on the stunt teams and by the leaders. Presumably the girls entered into the activity purely from the viewpoint of *recreation*. Certain stunts of the afternoon so stimulated the interest and initiative of actors and observers that the group embarked upon a series of programs of *free dramatics*. As the activity enlarged and developed, the interest of the group became

centered upon one central theme. After a period of *study* an original play was written, rehearsed, and presented. This necessitated special stage furnishings, scenery, and equipment. In supplying the need, the activity passed into the category of *maintenance*. In this particular instance there was no additional sequence of activity, due to the vacation period, but the group had decided to enact the play for the enjoyment of shut-ins at a nearby institution. The activity would thus have been classified as *service*.

This illustration serves also as a suggestion for an evaluation of techniques and procedures. Each step of the process, each variation and type of activity came as a result of group growth and development. Contrast this type of approach with a situation in which the leader turns to the group after reading an appropriate story and suggests: "Wouldn't you like to write an original play for the enjoyment of the old folks at the Home?" In the latter type of approach the aim is conceived in terms of something outside the group, whereas the former illustration shows the evolution of a series of group aims growing out of the group action itself. Each member shared in the process in relation to her peculiar abilities, just as she might also share in the alternate type of approach; but the procedures were different. The stages in the process, the emotional reactions, the types of response, and the concomitants all differed from those characteristic of the other type of motivation.

The interrelationship is still further illustrated by certain problems that confronted the group leaders. As the project developed, as the functions performed passed from the initial *recreational* activity through the various stages of study, maintenance, and service, what could *then* supply the need for the purely recreational aspect of the group programs? This problem illustrates the need for flexibility and continual analysis of group activities to prevent lopsidedness within the process itself. Indeed, the need for special recreation might occur only in an emergency such as the one reported, such needs being usually met outside the church itself.

Kindergarten

UNLIKE many churches of its type, Church A has no nursery department. Instead there is a cradle roll of the conventional

sort, which provides literature on child nurture when there is a demand for it. No study groups for parents have proved successful, partly on account of the fact that the child clinics of the community are able to satisfy the felt needs of the interested parents.

The kindergarten used the International Graded materials during the year of this study (1930-31). These materials are sufficiently familiar to require no description here.

Previous notations regarding the limitations of both room and facilities suggest that the character of work would suffer whatever the characteristics of the lesson material.

The work (two observations) exemplified, in the main, what could be done more profitably in the primary department, if it were approached from a slightly different point of view. On the Sundays observed, the superintendent told the story of the printed materials, then, inviting coöperation, she succeeded in obtaining a few contributions from the limited observation, experience, or memory of the older children. The handwork consisted of cutting out and coloring pictures provided by the materials. The "contribution march" to a well-known hymn assumed the proportions of an established ritual to which the younger members of the group were as yet not fully accustomed. One bright spot for a few of the older children appeared when they donned coats and mittens to take out their Christmas gift for the birds. They had decorated a small evergreen tree by tying on bits of suet and other bird edibles. To the accompaniment of warnings against disturbing the worship services of the church, they marched outside to place the tree in an inclosed areaway between the church and another building (the best spot available). Several children discussed the danger of cat-interference, but they felt that the birds would enjoy the presents. One little girl confided to the observer that God would take care of the birds as they ate. Only a few of the group showed any measure of enthusiasm or understanding of what it was all about. The fault lay perhaps in the fact that the gesture was conceived and carried out as an object lesson for the group rather than as a privilege of intimacy between the children and the birds. The children were emulating in their small way a scene in a story of their liking. The experience lacked the tang and challenge of a real life situation.

One problem for church-school leadership is to differentiate the work from similar types of kindergarten work in the public school. In most of the schools observed during this study, the kindergarten departments rank highest in the progressive character of the methods used; and for this reason are least differentiated from progressive day-school kindergartens. A few leaders declared that religious instincts are absent in childhood, and that other needs are greater. Others felt that the heritage of the religious experience of the race has a large place in even the kindergarten program.

Primary Department

THE primary department uses the International Closely Graded Series; and, in addition, stories from *Mother Stories* by Maud Lindsay, *Picture Story Paper*, *Pilgrim Elementary Teacher*, and a book of children's story sermons have been used to supplement the biblical material. The superintendent reports:

The seven year olds are encouraged to discuss such problems as obedience, helpfulness at home and school, sharing in the work of the home, how to avoid quarrels (Isaac and the Wells as an illustration), and values of friendship. The correct attitude toward doing errands for others is brought out in the story "Peter and John go on an errand for Jesus." "Zacchaeus gave back what he took" sets a good example of honesty in play. The pupils bring materials from home and occasionally do purely voluntary home work. For example, one boy typed copies of a poem the children enjoyed so that each child could have one. The teacher tells the story and explains the material, the pupils discuss and retell the stories and add their comments. The discussions lead to doing various things—memorizing a verse they like, making their own prayer books, etc.

Thus attempts are made to meet the problems peculiar to this age-group; but in each instance the handicaps imposed upon the department permit such activities to become merely *object lessons* in problems of honesty, truthfulness, loyalty, or what not. The pupils do not help select the course materials; but the departmental advisers do not insist upon an item-by-item sequence of course outlines.

The local committee reporting on this phase of the study stated that this department does not attempt to present the Bible as a whole; but it does seek to familiarize the children with selected Bible stories supposed to be adapted to the peculiar needs of this age-group. Occasionally handwork of different sorts is undertaken, some at the suggestion of the pupils, but mainly as a result of suggestions in the lesson materials.

Here again one may see the interdependence of facilities, curriculum, and activities. The objection might be raised that, since the day schools are better equipped for inaugurating progressive types of activity programs, church schools should not undertake programs of this sort unless it can be shown that they are of a specifically religious nature. This consideration may possibly temper the type of work that one observes in most church schools. In some instances parents emphatically state that they send their children to the church school "to learn about the Bible." If activity programs are to become a part of the work under such conditions, the leadership is forced to deal with a situation in which there is very little beyond the field of dramatics or Bible games that might be called activity programs.

On the other hand, it seems that since the work of the day schools necessarily avoids the use of religious material, at least one phase of the church-school program is to provide experiences leading to the integration of religion and life.

In this church school, an attempt is made to bring about such integration through the departmental worship programs. If it were possible, with better facilities, to integrate study and also service, recreation, and maintenance with worship, the primary department could do more effective work.

The primary department staff has arranged the courses into units designed to lead into the work of the junior department, seeking to prepare a groundwork for more intensive study of the Bible. This at once gives the key to the situation. It shows that the emphasis is placed upon choosing a well-ordered system of courses throughout the church school, rather than on the definite needs of the pupils themselves. There is ample opportunity for flexibility of program to meet the needs, as these are revealed by questions asked by the children or by the problems arising in groups; but too frequently, when such opportunities

do appear, teachers feel they do not have time to do the work necessary, in addition to the prescribed course. Good sense seems to indicate that it would be far better to omit the lesson for the day (as another teacher of another department suggested) and follow the active interest of the group at the moment, because in the majority of cases such interests are more in line with the real needs of pupils than the courses planned. Unfortunately, the type of training now available for teachers in most institutions does not provide for the acquisition of skill in the use of such opportunities.

The lack of activity programs in this department is in a measure compensated for by the third-period work which will be described later; but the work done in the regular period can scarcely be viewed as meeting the qualifications of a life-situation program.

Junior Department

THE junior department meets in the east parlor. The number of pupils in the department necessitates a bit of crowding to provide table space and seating room for all the groups; and as a result some of the classes have dark spots with only artificial lighting in which to work.

This department has two teachers of more than college education, one with two years of college work, three with normal-school, and one with only high-school training. From an educational standpoint the leadership appears to be the strongest of any of the departments. Two of the teachers are under thirty, one is over thirty, and three are over forty years of age. The observer noted a spirit of earnestness and, in the majority of cases, real enthusiasm as the teachers approached their work.

The junior department arranges its courses of study as part of the preparation for the strong material-centered emphasis that appears in the intermediate department. The courses have been worked downward from oldest to youngest.

For the first year's work in the junior department, the course is divided into three types of study. During the first term the emphasis is placed upon the study of prayer, sharing, and serving. The Lord's Prayer and the teachings of Jesus with respect to sharing and serving are the biblical materials serving as a basis for the work.

The second term is devoted to the study of certain ideal human relations and attitudes. Stories of friendship as found in the Bible, illustrated by Ruth, David and Jonathan, Mary and Martha; quotations from Jesus about friendship, and from the Fourth Gospel about keeping promises; doing one's duty and honoring parents, as found in the scattered references in Mark, Luke, and John; stories of Joseph, Miriam, Moses, Ruth and Naomi as found in Genesis, etc., serve as a groundwork in making this approach. The patriotism of the Old Testament as it appears in Samuel, Jeremiah, Joshua, and Psalms is studied along with certain parallels in the lives of men of our own country.

In the third term the group attempts an investigation of God's hand in nature. Various portions of the Bible are used as illustrations. The children quite frequently bring clippings or quotations from their own reading, and the teachers seem quite successful in making this phase of the first-year junior work very worth while. The department furnishes certain extra-biblical material. Special emphasis is placed upon the "teaching" of morality and living. The group learns of the work of the Red Cross; it discusses the meaning of world brotherhood; and it comes into quite close contact with the work of neighborhood settlement houses. Here also we see that the curriculum has been decided upon as a result of adult conceptions of group needs, so as to provide continuity through the departments. There is a very limited amount of home work required; but in many cases the pupils voluntarily impose upon themselves the duty of learning an appropriate selection of poetry or of telling a Bible story.

The limitations of facilities and space bring discussion into more or less regular use. The teachers explain the material, and at times this approaches the lecture method. Notebooks are used, and about 75 per cent of them are kept up to date. The loose-leaf notebooks are provided by the department, as well as colored papers, paste, scissors, etc. The department furnishes mounted pictures illustrating the lessons in the courses, and provides materials for cut-outs and illustrations from the leaflets. The limited space does not permit of extensive dramatization; but such as there is, is correlated extremely well through the worship programs.

The work of the second-year group follows in general the same order, but with different subject matter. In the second year, stories of Jesus the hero; stories of Old Testament leaders showing certain desirable qualities that made them leaders, such as David, Moses, Ruth; and stories told by Jesus, such as the Good Samaritan and the Prodigal Son, constitute the biblical material. In addition the biographies of heroes—Livingstone, Grenfell, Helen Keller, Walter Reed, Florence Nightingale, George Washington, Abraham Lincoln, and others—constitute a source of extrabiblical material. In case of overlapping with the work of the day school, this group attempts to emphasize the religious elements during the study of the heroes.

The flexibility of the program permits the selection and discussion of certain types of problems peculiar to the group needs as they are discovered; and this is taken advantage of by the teachers to a greater extent than in either of the departments heretofore described. The children frequently bring books from the libraries for the enjoyment of the group. The older form of recitation has been discarded, and the discussions are usually the result of having the materials explained by the teacher. An attempt is made to correlate the work with service projects, as, for example, purchasing Easter flowers for a neighboring children's hospital.

In the third year, the junior material emphasizes the study of Hebrew life. An attempt is made to bring the children to understand how the Bible came into being and the reasons for its form and content. A library for use in connection with courses is provided, containing books on character building such as *Learning to Live*, by Marion O. Hawthorne, and *Building a Christian Character*, by Blanche Carrier and Amy Clowes. One item worth mentioning here is the attempt to instil in the minds of the pupils the fact that modern writings are of real worth to human society, both in interpreting the Bible and in showing the development of people under the influence of the church and the religious life.

There is very little home work. Children are called upon to recite certain assignments, but in the main they discuss various types of problems. As we have mentioned before, the lack of facilities somewhat handicaps the leadership in attempting the type of work for which they are eminently fitted and which

many of the teachers desire to do. Frequently, however, attempts of such a nature meet with objections on the part of parents because they feel that the major emphasis of the church school should be on the Bible or on biblical materials.

An outline of the consecutive series of studies made by junior girls during the first half of the year will show how an efficient and wide-awake teacher can interweave things of interest and worth both to the children and to the general program of the church school.

On October 5 the first lesson was taken from the Graded Course, International Series, No. 6, Part 2, Lesson 14. On October 12 the group used chapter viii, *Building a Christian Character*; on October 19, chapter ix; on October 26, "Discovering the Rules," in *Learning to Live*. On the basis of this series of subjects, seemingly unrelated when considering only titles, from November 9 to 30 (the teacher was not following a consecutive order of lesson-by-lesson study), the group planned an excellent activity program. Thanksgiving was approaching. The Jewish Feast of Ingathering as reported by the various authors and by writers of the Bible was analyzed and compared with four Thanksgiving proclamations: Neh. 8-9; Lev. 23: 39-44; Edward Winslow, Plymouth, December 11, 1621; President Hoover, 1930. Without lengthy description it is easy to see how the girls could become interested in the general aims formulated by the group with the assistance of the teacher: (1) study of Thanksgiving backgrounds, the festival recurring through the centuries; (2) study of our inheritance from Jewish customs and ideals; (3) study of the way in which Jesus experienced Thanksgiving as a boy; (4) promoting the spirit of giving or sharing at Thanksgiving.

The children coöperated in gathering materials for the study. They visited a Jewish Community Center and a local synagogue during the hour of the school of religion. The rabbi explained the symbolism of the altar and showed the significance of the Scroll of the Law.

The type of approach to this study during and after the gathering of the information is enlightening. On the first Sunday the group discussed various points of interest and decided upon the tentative form of organization for the work. On the second Sunday they continued dividing into groups for various

types of work, some volunteering and others asking for assignments. During the second Sunday's discussions, the children became interested in the type of music used in the various historical Thanksgiving programs, especially that of the Jewish service. On the third Sunday one of the committees visited the local Hebrew synagogue and interviewed the chorister, seeking first-hand information both as to the present use of the songs and music in the Jewish religious service and knowledge of the ancient use. On the fourth Sunday this committee reported to the group and work was begun in preparation for a dramatization of the Twenty-fourth Psalm, which was to be a part of a program of worship for the whole junior department. Both the group and the teacher participated in interpreting the symbolism of the various types of Thanksgiving programs, especially the worship programs of Thanksgiving in the Jewish synagogue.

A basket of fruit was prepared and presented to a group of shut-ins in the children's emergency home. On the fifth Sunday the class evaluated the work of the previous Sundays and prepared a summary for insertion into their class notebooks.

One noteworthy item for the consideration of the leader was the interrelation between the work of this group, the department, and the junior worship program of the Sunday-morning church service. Stories, music, and activities were suggested by the class, and the minister of the congregation correlated his part of the service with the work of the study groups.

From December 7 to April 19, this group took up the study of "Our Bible." The class decided upon the following aims, seemingly out of the experiences of former work: (1) We would like to know how to use the Bible. (2) Do people appreciate the struggles of the men who tried to preserve the Bible? (3) Should this cause us to have greater respect for the Bible?

If one examines Graded Course 6, Part 3, of the International Series, it will at once be evident that this teacher and her class were using the text materials as suggestive rather than as formulas of procedure. Space does not permit the insertion of a full list of collateral reading materials brought in by both teacher and pupils.

As an outgrowth of this type of work, the group studied in terms of the following thesis from January 11 to the end of

the school year: "Every useful and important thing in our country has been achieved because some persons did not let seeming defeat discourage them." Illustrations were drawn from the Old Testament—Josiah, Jeremiah, Baruch. The summary prepared as the result of the study of the second series of aims, showing how the Bible was preserved and disseminated even in the face of defeat and discouraging conditions, includes: (1) a study of the difficulties faced in transmitting the Bible, the writings in stone, clay tablets, on papyrus, coming on down through the period following the invention of printing; (2) a visit to the museum to see the old Gutenberg Bible and various types of Bibles of the thirteenth century; (3) and a study of copies or prints of numerous paintings depicting the struggles of men, the building of houses of worship, and the spirit that prompted martyrdom.

This was a fairly consecutive program of work for the year. One side light of interest is the amount of time spent by both class and teacher in gathering materials. At the peak of greatest interest an average of twenty-four hours per week in addition to the classroom work was given by the teacher to preparing for the work of each Sunday session.

Intermediate Department

THE intermediate department uses from the Beacon Course of Graded Lessons, *From Desert to Temple*, *Peter and Paul and Their Friends*; from the Chicago course, *Johnson's Problems of Boyhood*. In this department the extremes of possible procedure were also observed. Certain teachers resorted to the lecture method followed by a general discussion; some followed the lessons slavishly, while others followed the interests of the children. It is illuminating, however, to describe the activities of one group more fully.

This group occupies the most favorable position in the intermediate rooms. Just why this group and not some other group should receive this consideration is not reported. Two years ago, as a result of conference between the teacher and the group, it was decided to attempt to decorate the alcove in which they met. A very worth-while course in the history of worship as related to art resulted. The group studied any number of paintings by the masters, including the lives of the artists

whose paintings were under consideration, and something of the relationship of the author and the painting to the religious situation in the period of the artist's life. The net result was a collection of prints mounted in frames selected especially for each picture, the whole representing the thread of a continued story depicting certain changes in the evolution of religious life and observance throughout the ages. Growing directly out of this, the next year's work (the year of the study) was spent in a field suggested by their researches in art. They had discovered that various forms and ceremonies of religion had changed, that this was reflected in the art of the period, and that the art affected worship itself. During their study they had also been attracted by the effects of evolution and revolution in forms and methods of worship. As a result the group decided to study religion, and especially worship, as they might find it today in their local city. Committees and sometimes the whole class visited the worship services of practically all the denominations in the city. By interviewing the ministers, the choristers, and the superintendents of church schools, they were able to prepare and present a fairly accurate analysis of the meaning of what they observed. The class discussion consisted of a series of evaluations of the various types of programs with a view especially to answering the question, "What have we observed in each worship program in other denominations that might have value for us in building our own worship programs?"

Senior Department

IN the senior and young people's department, the Bible is used only for reference in discussion. The work is elective, alternatives usually being suggested by the teacher. Among the collateral readings are the following: excerpts from a series of volumes affording a brief survey of denominations in America as related to world religions; *This Believing World*, by Lewis Browne; *Psychology of Religion*, by George A. Coe; *Dynamic Psychology*, by Woodworth; *A Preface to Morals*, by Lippmann; *Influencing Human Behavior*, by Overstreet. Preparation for parenthood, vocational problems, and the study of the qualifications for leadership in certain activities of interest were also among the topics selected by the class. This array of

material is suggestive of a rather heavy course for boys and girls of senior and young people's departments; but it may be said to their credit that the work is approached in such a way that the groups receive it as a sort of personal inquiry into their own lives.

Some of the classes are handicapped by being forced to meet in out-of-the-way places or in the church auditorium where they are more or less subject to the confusion caused by adult classes at work or possibly being addressed by an invited speaker.

Evening Forum and Discussion Groups

A GREAT many of the older boys and girls are either employed or desire a certain amount of free time on Sunday morning to recuperate from the stress of the work of business and school during the week. The church-school organization has therefore related the work of the evening forum and discussion groups to the church school in such a way that it practically takes the place of the young people's department. The amount and variety of work attempted in the discussions reported excited the interest of certain local newspapers. Several of the groups were forced to change their base of operations to escape the presence of press reporters. At the time of the field work of this study, one group was visited in which the problem of sex relations (previous to marriage and following it) had been discussed for five or six consecutive periods. The theme had become so interesting that even during the fellowship hour there was little else to be heard. In attacking the problem, practically every member of the group participated by bringing quotations discovered in current literature, and illustrations from fact and fiction. They also invited speakers of note to address them. One of the groups discussed the situation in Russia in its relationship to other nations, especially the United States.

This department conducts its work entirely by the discussion method, depending wholly upon group interest for study assignments and motivation.

Third Period

THE third period is the hour of morning service, and is designed to meet the needs of children whose parents are attend-

ing this service. The group meets in the basement. The work does not parallel nor bisect the work in the departments of the church school as a whole. As a result it cannot quite compensate for the lost opportunities of classroom work. On the other hand it is perhaps the only way in which a genuine program of activity for the ages concerned (6-12) can be engaged in under present housing conditions.

The leader of the group is a capable, well-trained secular teacher, who is assisted by three untrained teachers under twenty-one. While the present force has functioned in this work for only two years, the work has been carried on consecutively for many years. Under former leaders, the projects included a study of Mexico, a year's study of Africa, and a study gathered about the schools for the American Indians.

At present the work is somewhat experimental. Previous to the *régime* of the present leaders the program, seeking to adapt the work to grade and age, was carried on by two leaders in different parts of the church building. The present program attempts to develop activities accommodated to a wide age-range. The major emphasis has centered around world friendship. The leadership of the church school felt that the crowded morning first period of the church school "did not permit of adequate treatment of this theme."

The year previous to the study, this class had had a course on the Caribbean islands, paying particular attention to Porto Rico as one unit of the work. The basis for the unit of work can be found in *Sugar Is Sweet*, a course on the Caribbean islands for junior boys and girls by Dorothy F. McConnell and Margaret E. Forsyth. The leaders used this material as suggestive only, not following it in detail, and permitting the children to glean from the volume anything of interest. Three of the stories, "The Singing Potter," "Sugar Is Sweet," and "Hurricane," proved exceedingly interesting to the children; and it is reported that they were read again and again. Many other materials were taken from this volume, but the information in the main was obtained from business friends or acquaintances who had lived in the Caribbean islands, especially Porto Rico. The children gathered a museum in this way, occasionally writing to acquaintances in the islands for articles for the exhibit. During the course of the unit another volume, *Children of Sea and*

Sun, by Mabel G. Wagner, a course on the Caribbean islands for primary boys and girls, was used as collateral reading. The children illustrated their dramatizations of stories with many original drawings, and the exhibit of the whole set-up was quite entertaining to the parents who later observed it. Unfortunately, the work did not altogether measure up to the standards set by the leader of the group, and it was never completed to her satisfaction.

During the year of this study, this group attempted to familiarize themselves with the situation in India. As a point of departure, the leader of the group placed before them *The Golden Sparrow*, a course on India for junior boys and girls by Irene M. Harper; *Bhaskar and His Friends*, a course on India for primary children by Clara G. Labaree; *The Wonderland of India*, by Helen M. Rockey and Harold B. Hunting; *On the Road*, adventures in India, by Mary Entwistle. These were used as source materials by the group in developing their unit of study. In addition, two volumes entitled *Hari the Jungle Lad* and *Kari the Elephant*, by D. G. Mukerji, and Kipling's *Just So Stories*, and several others were used as collateral reading. Information was also procured by the group by interviewing several Americans who had visited the country; and an attempt was made to find a native who had a sufficiently fluent command of English to answer the children's questions. Both leaders and pupils attempted to compare all the books read, seeking truth and clarity rather than bias. Also the children built up as complete a library as it was possible to procure at the time; and, in addition, as a by-product, experienced many things intended to leave an impression of world friendship in a way not approached by any of the former units of work.

Part of the descriptive material so interested the children that they wished it were possible to have actual scenes in place of verbal pictures. It was discovered that the denominational board had prepared a film, and the group procured the funds necessary to obtain it. This film provided an exciting moment for every one of the group. One showing was not sufficient. In fact, certain sections were "run" five times. One form of appreciation resulted in a series of constructive criticisms. "That film doesn't show the things we like to see." They had been

reading about the child life of India and about certain customs in connection with religious ceremonies; but the film showed little or nothing of these points of interest. Immediately, the group began discussing ways and means of obtaining the type of picture they would like to have. The outline prepared by this group would be sufficiently suggestive to guide the denominational board in providing a film or series of films adapted to children's interests.

At the time of our visits, this group was busily engaged in various types of activity. After their regular morning conference discussing the progress made in the work and evaluating it, adding suggestions and criticisms for additional procedure, various committees adjourned to their particular work. One group of boys was plotting a *bas-relief* map of India, modeling the contour of the terrain in clay. Another group was busy preparing a supply of garments and personal adornments to be used in a dramatic presentation. Temporary easels had been made, really a makeshift, by tilting the tops of portable tables; and worn sheets for making the costumes had been brought from the homes. This group was transferring original designs in oil colors to form the borders and the edges of the garments. Another group was busily engaged in working and reworking various phases of a dialogue for the dramatization. Original hymns were written to well-known tunes, original poems were written, and imaginary scenes based somewhat upon varied portions of their collateral reading were being put into shape.

One illuminating side light from the standpoint of teaching technique came quite unexpectedly in connection with a visit of the investigators. The boys preparing the map were having difficulty in making the clay adhere to the board base of the map. The colored janitor was asked for nails and string to serve as an anchoring base for the clay. At the next visit, he exemplified what a good teacher can do and oftentimes should do. He was asking many questions, while he lent an expert hand with the work: "Why are you doing that?" "What does this mean?" "What is that building used for?" etc. The boys were replying from their fund of information gathered from reading and discussion. Occasionally, the janitor asked a question to which they could make no intelligent reply, and it stimulated them to further inquiry. The janitor here served as a real

teacher in a modern teaching situation. He had little to offer in the way of assistance excepting in a practical way, but he was stimulating the group to the point of making their work intelligible to an outsider as well as to themselves.

This work illustrates very aptly what can be done with meager facilities to carry on an activity program that is at the same time an educational program. One question asked by the leader in charge was very significant. "What justification have we practically to parallel the type of work that the day schools can do, perhaps more effectively, because of their better facilities?" As already noted, this is a problem that all activity programs in the church school must face. Perhaps the meagerness of supplies represents one of the greatest advantages. The children were providing by their own initiative and through the cooperation of the parents the major portion of the raw materials. Their own social and religious life is continually placed in contrast to the social and religious life of the children of India. They were brought to an appreciation of many of the advantages which they enjoyed in their home conditions about which they would perhaps never think without such contrast. The old order of missionary endeavor seldom brought to the attention of the hearers the possibility that India or any "heathen" nation could have anything of value to suggest to a "civilized" nation or group. The children came to see that just as in India, where religion is practically the life of the people, so in their own home environment it was necessary to discover the relationships between religion and life.

This group exemplifies a suggestion made previously. This trained leader has three assistants: two with business courses, and one with only high-school training. While it might seem a great handicap to have such untrained workers as assistants, the rapid progress made by them from one period of observation to the next was noticeable. They began with little or no knowledge of methods of education, and consequently had very little to unlearn.

In the second place, this group shows what children will do in developing worth-while activity programs, provided the proper housing facilities are possible. Each group of children was busily engaged in activities commensurate with their talents and interests. Some boys would have been at a loss in writing

original poems or hymns, but were quite at home in laying the foundations for their base-map work. Others who could write poems or hymns very effectively might not have shown any ingenuity in planning the map. Certain boys and girls were able to exercise their artistic bent in modeling figures and statues. Still others exercised their native ability in transforming written words into symbolic designs in making the costumes or ornaments. It is especially noteworthy that each group forgot their own peculiar abilities in admiring the work done by other groups, and very frequently expressed a desire to be able to do that type of work also.

The final test usually came at the time of dismissal. The hour and a half was far too short, and the parents sometimes complained because the "work was more attractive than their homes." The children showed originality and justified the assertion that this is in a sense creative work. All in all this third period may serve as a basis for future experimentation, not only in this church but in many other church schools now using the older type of approach.

Children's Day Program

At the time of the last visit to this church the school was in process of developing a Children's Day service. The whole school was permeated with the feeling that it would be very worth while to provide its own program in place of purchasing prepared forms as in preceding years.

The service was built around the central theme "The Eternal Quest for God." The service told the story of the ways in which mankind has worshiped God, each department contributing something to the picture in terms of its own study of the year. For example, the seniors in studying comparative religions received a fairly clear insight into the *worship of early man*; the juniors sought to portray God through nature.

INTRODUCTORY SENTENCES

Prepared by the whole school using appropriate sentences gathered from various sources, especially from the worship programs of the departments during the year.

CHORUS: "Life of Ages, Richly Poured"

I. WORSHIP OF EARLY MAN

A tableau entitled "Religion," portrayed by a boy and a girl of the senior department.

II. WORSHIP OF GOD THROUGH NATURE

A tableau by Taylor, "When I Consider Thy Heavens," portrayed by one junior.

SOLO: "The Almighty." Schubert

III. A LITTLE CHILD AND GOD

A tableau, "The Child Samuel," portrayed by one primary child.

"Praise Him, Praise Him," sung by primary and kindergarten children.

IV. THE JEWISH FESTIVAL OF THANKSGIVING TO GOD

A tableau, "The Feast of the Tabernacles," portrayed by six junior children.

CHORUS: "Come, Ye Thankful People, Come"

V. THE SEARCH OF THE ORIENTAL FOR GOD

A tableau, "The Muezzin," portrayed by three children of the third-period group.

The Moslem Call to Prayer.

VI. THE CHRISTIAN FINDS HIS GOD

A tableau, "The Good Samaritan," by three boys of the intermediate department.

CHORUS: "O Master, Let Me Walk with Thee"

VII. GOD IN THE HOME

A tableau by two small children of the kindergarten department shown in the act of saying grace at table. The kindergarten and primary children sing, "Father, We Thank Thee."

VIII. WORSHIP OF GOD IN THE HISTORIC CHURCH

The intermediate department brought the service to a climax in the approach to God through the church. After a processional the whole department listened to one of the members give the prayer of confession, followed by the Venite, the Prayer of Thanksgiving, and the chanting of the Lord's Prayer in unison.

BENEDICTION: The minister

It is interesting to note the development of the entire program. In the study of religion the ornate windows of the church became symbolic of the worshipful atmosphere upon entering it, and the pupils decided that each tableau of the program would be more effective if presented in such a form. Consequently, several adults and a goodly number of children from each department assisted in making a triform window, the two outer sections imitating a cathedral window, constructed piece by piece just as all stained-glass windows are made, using designs made of colored paper with darker paper for the leads. The center section contained only the leads. Each tableau, posed immediately back of this center section, supplied the detail usually found in cathedral windows of this type. This setting was most effective. The indirect lighting with the deep red draperies of the apse as a background gave the tableau the effect of a painting.

In addition to the tableaux, antiphonal readers, appropriately vested, presented in story, poem, or prose, the thought of each living picture.

It is not difficult to recognize the worth-whileness of this procedure. The children had a part in planning the series of tableaux as well as in making the stained-glass windows. It necessitated a great deal of study to arrange the order and sequence of each tableau as well as to plan and present the parts taken by the antiphonal readers. Eleven adults advised and assisted, several of them concerning themselves with the mechanical features while others, according to their special qualifications, assisted in guiding the thoughts of the children. For example, the worship committee concerned itself especially with the sequence of the whole, while others helped to procure appropriate stories, poems, and other selections for the antiphonal readers. The whole project illustrates also the necessary integration of worship with other activities of the school.

In this program, as in the majority of activities of the church school, the work of the adult leaders is best described as advisory and inspirational.

Week-Day Activities

THE church school reports that the interest of the majority of the young people (under fifteen) in Y.M.C.A. and Y.W.C.A.

work, Boy Scouts, Girl Scouts, and day-school organizations practically forces the school to withdraw from the week-day activity field. The Scout programs also interfere with the Sunday church-school work. As a result, the discontinuance of the Girl Scouts for the ensuing year was considered. On the other hand, for the age-range 15-17, especially, the church school finds a large opportunity for becoming the social center for boys and girls. This need is being met by the forum and discussion groups, and expansion of this work is contemplated.

CHAPTER XI

THE FUNCTION OF SERVICE

THIS church school conceives of service in somewhat the same sense in which the term "activity program" has been used in this study. Eight major forms of service projects are reported for the current year.

School Activities

THE service programs and activities engaged in by the children tend to cultivate the sense of responsibility to local community organizations such as settlement houses, gospel missions, and hospitals, where misfortune (regardless of race), poverty, and illness are problems. The amount of pupil contribution to these projects in cash was \$111.30 for the current year. This was partly earned by a candy sale and a puppet show. The school contributed \$381.31 in additional offerings, which were used by the official board in home and foreign missionary enterprises of the denomination and in connection with the Federal Council of Churches.

Table VII shows the amount and type of contributions by departments during January.

TABLE VII
Sources of Pupils' Offerings

	<i>Departments</i>				<i>Senior and Young People</i>
	<i>Kinder- garten</i>	<i>Pri- mary</i>	<i>Junior</i>	<i>Inter- mediate</i>	
Amount given by pupils during January, 1931*	\$2.43	\$2.57	\$5.45	\$6.71	\$3.51
Of amount given, how much was earned?	.92	.40	.45	.92	.35
How much was given from allowances?	.59	.60	3.25	1.85	2.21
How much was given by parents for collections?	.92	1.57	1.75	3.94	.95

* Three classes made no report.

The entire church school participated in the "Toy Shop" activities, a project motivated by a committee of the church school and by the teachers. This was designed to provide used or new toys for underprivileged children in selected families. The young people's department provided the materials used in repairing broken toys contributed by the other classes; and all pupils who were able assisted in this work. One hundred and eighty-five children participated in making the contributions. Fifteen pupils assisted in making repairs and in parceling the gifts to the children selected. Teachers, pupils, and outsiders assisted in investigating the need for such toys. This work is a yearly project with the school. The children of all departments showed a greater self-denial than during previous years. There is a splendid opportunity for work of this type because of the variety of different social classes in the community; and many good reports have been returned showing a better feeling toward such coöperation as a result of the work.

The Treasure Chest, a second activity for the church school as a whole, was suggested by the Federal Council of Churches. A complete description of the activity is not available, but in general it consisted of providing worth-while and usable things that the children of the Philippines could not provide for themselves. These were sent along with the gifts of the children of other church schools in America. In preparation for this activity, worship periods, classroom sessions, group conferences, and moving pictures were used as a means for motivation. There could be no direct contact with the situation, but several Filipino children visited the church school and assisted quite materially in suggesting worth-while gifts for the Treasure Chest. The children had to depend upon the investigation of outsiders and see the need through the eyes of others. The officials of the church school and the parents coöperated with the teachers directly in the enterprise. The work was significant in the eyes of the church-school leadership because of the fact that it drew attention to the needs of people living in other parts of the world. There were 185 contributors; and 20 pupils spent 35 hours in the work incident to gathering and sending the articles of the Treasure Chest.

The third enterprise in which the church school as a whole coöperated resulted in sending Easter flowers to a local hospital

of another religious faith. A surplus of the flowers was sent to a neighboring mission. The children of older groups themselves suggested the activity. It necessitated investigation into the need for such service, as well as with respect to its acceptability on the part of the hospital. Thirty-five pupils coöperated for three hours in preparing the flowers to send to the various individuals in the hospital and in the mission. The children here learned the meaning of coöperating with a community organization for the welfare of individuals outside their own immediate organization. One complaint of the children was that they could not personally see the enjoyment of those who received their gift.

Departmental Activities

THE committee reported one individual project of service for the kindergarten department, but failed to include the details. Thirty-five pupils assisted in procuring and decorating a Christmas tree for the — Mission of the city, along with gifts for children of their own age. Presumably this was motivated by the teacher.

The other departments carried out a service project in contributing to the needs of four local social agencies. The junior department gave its Thanksgiving offering to a local group in a church of another faith. This service probably resulted from the report of a group of children who visited this center. The work was entirely new for the department as well as for the school. It was necessary for the group representatives to gain the consent of a representative of this community organization before the gifts could be delivered. The attitude of the juniors toward such interchurch fellowship and coöperation was spurred quite beyond the results of an ordinary object lesson. Before initiating the activity, it became necessary to study certain established church customs to enable the group to make the activity meaningful to the recipients. Quite a number of the pupils came into actual contact with the institution during the investigation.

The intermediate girls participated in yearly seasonal activity in preparing Christmas-tree stockings for the inmates of a local community organization. This activity was initiated by

the pupils themselves, with every girl in the intermediate department participating. This work was also entirely new both for the group and for the school. No direct contacts between pupils and recipients were made because of the nature of the institution served. In addition to an increase of sympathy for individuals less fortunate than themselves, this activity directed the attention of the pupils to certain *causes* which bring about such unfortunate conditions. As givers, they were slightly more fortunate than the recipients; and perhaps owed their present security to the type of home and the type of education and church relationships they now enjoyed. Eleven pupils assisted in the activity, which is reported as having been quite disappointing to the pupils engaged.

The intermediate department as a whole participated in preparing a Christmas box for an American Indian mission. This work was the natural outgrowth of interest aroused by a series of worship programs, stereopticon pictures, and by historical study of both the American Indian and this particular mission. It was initiated by the pupils themselves. The investigations necessitated correspondence between certain group committees and the officials of the mission. The work was entirely new to the school and to the department. In this activity the pupils sought to minister to the physical, recreational, and educational needs of the recipients. Thirty-four pupils were actively engaged for a period of three hours in bringing this successful venture to a conclusion.

The senior department and the young people engaged in a bit of service entirely new to them by preparing a Christmas stocking for each inmate of a local institution. The work was initiated by the pupils themselves. A committee was appointed by the department to make the necessary investigations and to plan for suitable gifts. The need was first reported by someone outside the church and outside the organization itself. It resulted in an increased sense of responsibility toward individuals less fortunate than themselves; and the benefits perhaps assumed their highest form of usefulness in stimulating additional study into the causes of such unfortunate situations. Twenty-eight pupils were actively engaged for fifteen hours in this activity. The gymnasium looked like a toy shop and a storehouse during this work. The project was not only success-

ful but extremely satisfying to the members of these two organizations.

Summary

WHILE the social-service activities of this church school are in the main seasonal and in a sense merely a gesture, serving somewhat as an object lesson to the groups involved, the leadership of the church school recognizes the delicate situation in which children are placed when the need for such service presents itself. Misunderstandings, differences in race, poverty, illness, or perhaps the condition of unfortunates who are incarcerated are items of social experience sometimes too delicate for pupil investigation. On the other hand, without such first-hand contacts, service activities have little meaning. The ideal of sharing has been held very conspicuously before all the groups; but it has been impossible to exemplify all the causes of injustice or to show the potential causes present in society. Particular care has been taken to refrain from inculcating the idea of Lady Bountiful. In analyzing the reported service activities, one sees the attempt to overcome the feeling of race discrimination. Since the board of trustees of this church contributes the entire support of the church school, the regular church-school contributions have been used for denominational projects or given toward the general benevolences of the church. These projects of social-service activity are therefore the only means whereby the church school can educate its pupils in local needs. The costs of such activities are met by the pupils themselves. The leadership of the church school is attempting to provide new opportunities for group decisions and group participation in community projects, seeking to develop intelligent approach, increased interest through personal visitation, and especially group observation of any beneficial results of the activity.

CHAPTER XII

THE FUNCTION OF PLAY AND RECREATION

THE facilities for play and recreation are extremely meager in this church school. The situation is explained by the history of the rise and the decline of the need and of the use made of recreational facilities. This church passed through the usual stages of moving-picture programs, bowling, basket ball, and allied recreational activities. With the development of the community, and especially with the increase of community facilities for such recreational activities, the church school now finds itself in an enviable position from its point of view. For example, there is now no longer occasion to put on motion-picture programs, since local theaters have engaged a sympathetic expert whose sole duty it is to select films suitable for the children's use. This paid executive in the employ of the theaters consults with the heads of the parent-teacher associations and with various other agencies dealing with children of public-school age in attempting to arrive at a definition of the standards of the parents and organizations in terms of the needs of the children.

Similarly, the church had several bowling alleys until secular competition finally eliminated the need for such activity. Thus the gradual elimination of all recreational programs excepting those of an emergency nature or in connection with organizations of the church school came about as the result of changing conditions in the community. The leaders now feel free to devote their entire time to projects which they regard as more religious and educational in nature.

This demonstration of the relation of function to need points up a pressing problem in church building. Not infrequently building programs include facilities for recreational activities for which little use is found in actual practice.

In Church A, play and recreational activities consist of Scout activities, the fellowship half hour of the forum and discussion groups, parties for classes and departments at various times during the year, plays, hikes, and so forth. The reader is

familiar with the program of the Scouts. This is practically self-supporting.

The fellowship hour of the forum and discussion groups costs about \$2.00 per week, which pays for the food not brought by the members. The meal is prepared and cleared by the young people themselves. The kindergarten department, with portions of the primary and junior departments, has a period of free play in which about sixty pupils engage, sometimes indoors and sometimes out of doors; but this is gradually being superseded by the work of the third-period group.

The hikes are usually initiated by the pupils and financed by them. The average cost is about \$2.00 for each of the three yearly hikes.

The parties for each department of the church are carried out under the supervision of the group leaders. With the exception of the kindergarten and primary departments, they are entirely planned by the pupils and controlled by committees selected by the groups. About \$108 is spent a year in this type of recreational activity.

In the arts meeting of the forum group the activity is seemingly more educational than recreational, yet it is a combination of both. Free dramatics, music appreciation, and the presentation of poems and short stories or pictures on a daylight screen are very closely related to the topics of discussion in the worship services.

The intermediate party has come to be a recognized institution. The following is a sample program. Games designed to facilitate "the getting acquainted process"—fifteen minutes; a stunt participated in by several of the group—wax dolls and a wedding—fifteen minutes; organized games, such as marching, charades, telegrams, and musical competitions (no prizes), occupy about thirty minutes. Around the open fire after a period of singing the children proceed with the general business of the organization. At the meeting just described, the officers were elected and plans were discussed in preparation for the Children's Day program. The whole activity is ended by serving refreshments. Usually the groups remain for a general good time, seemingly undirected, but actually directed because the leaders take part in the impromptu games.

It is worthy of note that the major portion of the recrea-

tional activities is usually in a setting suggestive of a home environment. A parlor with its fireplace and homelike atmosphere is generally used, and in the main tends to stimulate a type of activity that one would expect to find in one's own home.

CHAPTER XIII

THE FUNCTION OF MAINTENANCE

PUPILS ordinarily do not take a vigorous part in the maintenance activities of the church school, nor are there many opportunities for them to do so. Naturally, the janitor service includes a great deal that would fall to the lot of children in a church without such service. There is less and less participation in maintenance with advancing years. As reported by the committee in charge, "The younger children enjoy being helpful and are coöperative; but they have only a vague idea of being useful, and in most instances must be told exactly what to do." The leaders realize that this is one of the weak points in the whole set-up. It is quite conceivable that no institution can be really called "our own" by the pupils unless they have had some share in creating, decorating, or caring for the physical arrangements that give it a habitation and a home. Numerous illustrations of this have appeared in the course of the field work to which reference will be made in Part Three.

In Church A, the maintenance activities of the kindergarten department are composed of the following items: decorating the room with birds, cut-outs of flowers, etc., according to the season; the care of flags; care of scissors and crayons; and assisting in the distribution of class materials. On an average six children have opportunity for such activities on each Sunday.

Four boys and girls of the primary department usually assist in putting the room in order before the session. It usually falls to the lot of one child to water the plants. Four children occupy the time in putting up the pictures used to illustrate the stories for the day. Three children distribute scissors, crayons, and working materials. Four children assist in putting the room in order after the session.

In the junior department, two children are delegated to arrange the flowers; four assist in distributing the school papers and song books; eight children are charged with the arranging of tables and chairs for classes, with practically the entire de-

partment helping to rearrange the furniture after the worship program.

In the intermediate department, three pupils attend to the arrangement of flowers, decorations, etc.; two pupils have charge of lighting the candles; six pupils assist in arranging tables and chairs; four pupils assist in distributing papers and song books. The decoration of the niche used by one group—the choice of pictures, etc.—which has already been described, should also be included as a maintenance activity.

In the senior and young people's departments, including forum and discussion groups, about sixty individuals alternate in preparing the rooms for the service, arranging flowers, preparing and serving supper and cleaning the kitchen and dining-room after the evening fellowship hour.

In the third period, the children are having a share in at least planning the changes now being made in the basement room. From what has already been said, it may be suggested that this renovation of the room offers a magnificent opportunity for full participation by the children in a church activity.

With the exception of the last, the illustrations so far given have been of activities related directly to the church school. To what extent a school is a school of the church will depend practically on the extent that members of the school function as members of the church. That is, the assimilation of new members takes place not only by means of some sort of initiation ceremony, joining the church, confirmation, or what not, but more especially by the sharing of activities and responsibilities with the new members. It is well known that such sharing is rare. Obviously, it may begin in early childhood and increase with growing power quite apart from the event of confirmation or its equivalent.

This interest in the psychological and social problem of institutional growth led to the inclusion of questions bearing on the participation of children in what are usually regarded as "church" affairs, for in a sense the amount and character of this participation were a measure of the church's comprehension of its educational task.

Table VIII summarizes the kind and amount of pupil participation in church affairs. These data emphasize the lack of in-

tegration between the church and church school. There is little, evidently, of a churchly nature that the children can share in. The adults not only "run" the church, making all the decisions; they also do whatever work may be involved in carrying them out.

TABLE VIII

Pupil Participation in Church Affairs

<i>Activity and Type of Participation</i>	<i>Pupil Participation Number</i>			<i>Time</i>
	<i>Boys</i>	<i>Girls</i>	<i>Ages</i>	
Chorus	4	5	17-20	Weekly—3 hrs.
Usher	4	..	15-20	Weekly—1½ hrs.
Waiting on table	5	5	15-20	4 times yr.—2 hrs.
Services at the — Home	8	10	15-18	6 times yr.—1 hr.
Children's Day program at regular church serv- ice. Decoration, usher- ing, program (presenta- tion and construction), chorus, playing organ	25	25	6-20	Difficult to estimate. Weeks spent in preparation
Painting chairs	4	5	15-18	
Annual meeting	5	5	15-18	Annual—5 hrs.
Weekly children's service with sermon	10	10	6-11	Weekly—½ hr.
Thursday evening service, attendance only	1	1	20	Weekly—1 hr.

This probably applies also after the adolescents unite with the church. A blank was provided (Form A 16^a) to secure from a number of persons who had recently joined the church a statement of what this had meant to them in the way of new duties, new powers, new privileges not experienced before joining. Unfortunately, the committee in charge of this aspect of the study either received no blanks or did not wish to turn them in. It can readily be seen, however, that a clear knowledge of such facts as are there called for is essential for the intelligent guidance of the church as an institution that is to be carried on by the on-coming generation.

Although the direct participation of children in the affairs

of the church is meager, the fact should not be lost sight of that an average of 125 to 140 children assist each Sunday in some form of maintenance. This is an impressive record both for its educational implications and because of its contrast with the situation in many other schools.

CHAPTER XIV

THE FUNCTION OF WORSHIP

WHEN one compares the regular departmental worship programs of this church school with programs such as one so often sees in many other situations, it is like receiving a breath of fresh air after having been in a poorly ventilated room. In the intermediate, junior, and primary departments several adult leaders occupy their entire time in studying and preparing for the worship services of the departments. They report far more time spent in preparation for these programs than is spent by the average teacher in preparation for his classroom work. Each adult worship leader works with committees appointed by the department (sometimes whole classes) and the counselors elected by the department in planning these worship programs. Worship programs are not stereotyped. When one sees these groups at work it is not difficult to understand the reason why.

In the first place, the worship has meaning to the groups, because it has been conceived and planned in terms of the thought of the respective group levels. The Children's Day service closing the year illustrates this coöperative effort. The adult worship leaders cannot dominate the situation, because the work is correlated with the work of the day or with the work of the larger unit covering perhaps one-quarter of the church-school year.

In the second place, it cannot become stereotyped, because these worship leaders are spending a considerable amount of time in conference, studying whatever literature is available on the subject, comparing experiences, seeking if possible to determine just what worship really means to the pupils who participate. In addition, the atmosphere of the room is conducive to worship. For example, in the junior department the home-like atmosphere created by the open fireplace, the potted plants, and the candles lighted at the beginning of the worship service create an appropriate atmosphere. The effect is given that this is not an ordinary situation, but one in which some-

thing is about to happen for which special preparation has been made and in which the participants are to have a definite and peculiar part.

A worship program can scarcely become stereotyped when so much thought and attention are given to details. The initial steps in preparation for a worship program came under observation in the course of the study. The children's ideas expressed very clearly their understanding of the points of emphasis and the meaning of worship in connection with this particular Sunday's work. To them worship meant more than singing of hymns, reciting poems, making reports of work done, and so forth. The individual was lost in the interests of the group. It is perhaps even more surprising to note that there was an entire absence of so-called symbolism in their conception of the worship programs. The observer could not escape the feeling that the children were experiencing one real meaning of creative work during the formulating of these worship programs.

The leaders felt that they were really in the background. Quite frequently their suggestions were overruled. Not infrequently minor suggestions were enlarged upon by the group. In all probability there was a definitely planned procedure to bring the discussion to a clear decision, but it was not obvious to the observer. A great deal of credit is due to the chairman of this group. It is the feeling of those reporting the worship activity that in this work the church school exemplifies the highest phase of its present progressive development.

The primary department has a worship program from twenty to forty minutes in length, the junior from twenty to thirty, the intermediate and senior, thirty minutes each. In the primary, intermediate, and senior departments the worship period precedes the classroom work. In the junior department the worship program may occur at any point of the morning church-school session. This has come about through experimentation and the good results are worthy of consideration.

Seemingly, the worship programs in all the departments succeed in binding the groups together as a unit. In reporting the activities of worship, the committee in charge of this phase of the study drafted a blank to aid in making a more intensive study than the prepared form proposed. As was noted in re-

porting the play and recreation programs of the church school, the leaders recognize the fact that many of the details usually included in the functioning of a church school in the past have been taken over by outside organizations. As a result they feel that the organization is now more free to carry on more specifically religious activities.

In observing the worship programs, it is worthy of note that there is active participation and attentiveness on the part of all the pupils in all departments. In place of having a few participating while the others are busily engaged in other activities or interests, the form assumed by these worship programs not only invites but commands attention. There is a seeming appeal in the fact that the pupils do not know what to expect next and therefore are always alert so as not to miss any of the details. It is not unusual to hear the groups discussing various types of worship programs as they leave their classrooms.

The committee in charge of the worship programs of all departments of the church school, including the young people's department, is building up trained personnel well versed in practically all the available literature dealing with the problem of worship. This amounts to an enlargement of the usual in-service training programs or courses discoverable in the majority of church schools. It might be said that the worship programs are surpassing the other types of work of the departments to the extent that worship seemingly receives a disproportionate emphasis in the present set-up. This emphasis on the worship programs is leading to a general lifting of the tone of the work of the entire school. In a sense it makes up for the extremely material-centered character of many study groups. It takes away much of an otherwise formal aspect that appears in the church school as a whole.

A TYPICAL WORSHIP SERVICE

Intermediate Department

CALL TO WORSHIP

Awake thou that sleepest and arise from the dead,
And Christ shall shine upon thee.

Who is the blessed and only potentate,
The King of Kings and Lord of Lords,

Who only hath immortality, dwelling in light unapproachable;
 Whom no man hath seen nor can see;
 To whom be honor and power eternal. AMEN.

(A doxology of the first century)

SCHOOL

Glory be to God on high,
 And on earth peace, good will toward men.
 We praise Thee, we bless Thee, we worship Thee,
 We glorify Thee, we give thanks for Thy great glory.

LEADER

O Lord God, Heavenly King,
 God the Father Almighty,
 O Lord, the only Son, Jesus Christ,
 O Lord God, Lamb of God, Son of the Father,
 That takest away the sins of the world,

SCHOOL: Have mercy upon us.

LEADER: Thou that takest away the sins of the world,

SCHOOL: Receive our prayer.

LEADER: Thou that sittest at the right hand of God the Father,

ALL: Have mercy upon us.

Glory be to the Father, and to the Son,
 And to the Holy Ghost;
 As it was in the beginning, is now, and ever
 shall be, world without end. AMEN, AMEN.

(Gloria of the second century)

HYMN: "Shepherd of Tender Youth"

(Third century—the oldest Christian hymn)

READING

PRAYER

OFFERING: Response, Lord's Prayer (*Chant*)

HYMN: "Christian, Dost Thou See Them?"

(A Christian warfare hymn of the seventh century)

BENEDICTION (*All sing Amen*)

CHAPTER XV

COSTS AND WASTES

Cost in Money

IN computing the costs of running a church school, the usual form of report to the congregational meeting includes only the actual outlay of money for paid assistants and supplies, and makes no attempt to compute the cost of different phases of the program. One method, giving a rough approximation, is to prorate the cost of maintenance in terms of use. The use of each room of the building is tabulated in hours of unit use (length of session *times* frequency of use). This room-use is then weighted by roughly approximating the relative cost of heating, lighting, and maintenance by assuming that the heating of each room has been estimated in relation to size, as most heat radiating systems are known to be rated. In this instance, the hours of use are multiplied by the number of radiators in each room to give the room-use in equivalent space units. "Room" thus means "space heated by one heating unit."

TABLE IX

General Cost Items Shared by Church School

Miscellaneous	\$ 3,364.26	Value building	\$62,600
Physical	2,960.16	Depreciation	1,250
Clerical	1,699.04	Value furnishings and	
Depreciation	2,500.00	fixtures	12,500
	<hr/>		
	\$10,523.46	10 per cent depreciation	1,250

School's share of cost, 17.9 per cent of \$10,523.46 or \$1,883.70

In addition to the prorated costs of religious education, there are certain expenses to be included which relate exclusively to church-school work. These total \$446.49.

The combination of the school's share of the general costs (\$1,883.70), the school's special items of expense (\$446.49),

and the director's salary (\$2,400.00), yields as the total outlay for operating the school \$4,730.19.

Cost in Time

TWENTY-SEVEN teachers, six superintendents and five worship leaders are devoting considerable time to the work, and in addition spend time in preparation for it. Ten teachers, two superintendents, and two worship leaders made no report of their time. An approximation has been made, however, by estimating their time upon the basis of the average time for those reporting. The facts are given in Table X.

TABLE X

Time Spent by Leaders in Weekly Preparation

Teachers			Superintendents			Worship Leaders		
No. Reporting	Time Reported, Hours per Week	Average	No. Reporting	Time Reported, Hours per Week	Average	No. Reporting	Time Reported, Hours per Week	Average
17	41.75	2.4	4	19.0	4.7	3	26.5	8.8
Not Reporting	Time Estimated as per Average		Not Reporting	Time Estimated as per Average		Not Reporting	Time Estimated as per Average	
10	24.00		2	9.4		2	17.6	
Total time spent		65.75			28.4			44.1

It is most interesting to note the comparative amounts of time spent in preparation by teachers, superintendents, and worship leaders. The latter average twice as much as the superintendents and nearly four times as much as the teachers. This careful preparation is reflected in the high level of worship services already reported.

Total Cost

IN Table XI the cost of the time of preparation and "on the job" has been computed arbitrarily at fifty cents per hour; this added to the actual cash outlay of \$4,730.19 gives a total operating cost of \$8,701.29 for the year.

TABLE XI

Time Cost at Fifty Cents per Hour and Total Cost

	<i>Per Week</i>	<i>Per Year</i>	
Preparation costs	\$69.12	\$2,903.04	\$2,903.04
Costs on the job			
Teachers	15.75	661.50	
Superintendents	5.43	228.06	
Worship leaders	4.25	178.50	
	<hr/>	<hr/>	
	\$25.43	\$1,068.06	1,068.06
			<hr/>
			\$3,971.10
Cash cost of operating expenses			4,730.19
			<hr/>
Total cost of operating school			\$8,701.29

This is the total cost. Efficiency, however, is more accurately measured by cost per pupil enrolled and by cost per pupil attending. The necessary data, as supplied by the committee on costs and wastes, are given in Table XII. From these it is computed that it costs \$31.08 per year (42 weeks) or 74 cents for each pupil enrolled (excluding cradle roll and adults). Assuming that the average attendance of the evening groups is the same as that of the morning session, viz., 60 per cent, the cost for each pupil attending is \$51.79 a year, or \$1.23 a week.

TABLE XII

*Enrolment and Attendance as Reported by Committee on Costs and Wastes**

Average attendance, excluding evening groups, 111, or 60 per cent	
Average enrolment	
Kindergarten	35
Primary	39
Junior	37
Intermediate	34
Senior	30
Young people	10
Evening groups	95
	<hr/>
Total average enrolment	280

* Exclusive of teachers, officers, cradle roll, and adults.

Waste

It has just been noted that the difference between the costs per pupil enrolment and the costs per pupil attendance is forty-eight cents, which represents a 40 per cent waste for the whole school because of absences. There are also other wastes incident to tardiness, interruptions, inattention, and wastes in destroyed and unused supplies, etc. By means of actual observation, a committee prepared an estimate of the time wasted for the year as shown by Table XIII. Other wastes were not reported.

TABLE XIII

Sample Observation of Utilization of Class Time

<i>Teacher</i>	<i>Average Enrolment</i>	<i>Period Minutes</i>	<i>Total Time</i>		<i>Per Cent Time Lost</i>		<i>Average Per Cent Time Lost by Absence</i>	
			<i>Col. 1 × Col. 2</i>	<i>Minutes</i>	<i>Minutes</i>	<i>Minutes</i>	<i>Minutes</i>	<i>Time Lost</i>
Primary	39	60	2,340	204	8.7	46	54.7	
Junior	37	75	2,775	344	12.4	31	43.4	
Intermed.	34	75	2,550	252	9.9	29	38.9	
Senior	30	75	2,250	203	9.0	47	56.0	
Y. P.	10	45	450	4	0.9	50	50.9	
All classes*	150		10,365	1,007	9.7	40	49.7	

* Several classes had only one observation taken. No observations of kindergarten, adult, third-period classes, or evening groups.

Table XIII enables one not only to appraise the wasted time for the school as a whole but also to compare departments with respect to this type of efficiency. In order of efficiency they are, intermediate, junior, young people, primary, senior. The results of this series of observations show that the school, exclusive of the adult and third-period groups, loses approximately 50 per cent of the time because of absence, tardiness, and interruptions. That is, of the total operating expense (\$8,701.29), \$4,350.65 is wasted or is not applied to the work for which it was spent. This amounts to \$103.59 per week. In terms of cash cost, the amount wasted or unutilized for educational purposes is \$2,365.09, or \$56.31 per week. In terms of per pupil costs this means that of the total cost per pupil enrolled, \$15.54 out of \$31.08 is wasted, and of the cash cost per pupil enrolled, \$8.45 out of \$16.89 is wasted. Per pupil attendance, the figures

are proportionately larger; of the total yearly cost per pupil attendance, \$25.90 out of \$51.79 is wasted, and of the cash cost per pupil attendance, \$14.08 out of \$28.15 is wasted. The *weekly* per pupil figures are as follows: For total weekly cost per pupil enrolled, the waste is 37 out of 74 cents. For the cash weekly cost per pupil enrolled, the waste is 20 out of 40 cents. For the total weekly cost per pupil in attendance, the waste is 62 cents out of \$1.23. For the cash weekly cost per pupil in attendance, the waste is 34 out of 67 cents. The total losses are somewhat larger than reported, since loss of materials was not estimated.

In this computation the figures on enrolment supplied by the committee have been used. Certain discrepancies appear that show the unreliability of the system used in recording enrolment. It was impossible to work out exact figures by classes or departments or for the school as a whole, owing to inaccurate or missing records. Consequently, the above computations must be taken as estimates only. It is clear, however, that with complete data on such elementary facts as enrolment and attendance, illuminating conclusions could be drawn concerning the economic efficiency of the school.

These details are given primarily for the light they may throw on certain points of weakness in the church's program. Some waste is unavoidable, and its presence should not lead to the conclusion that less rather than more money should be invested in religious education. It is quite possible that the work accomplished with the 50 per cent of outlay that reaches its destination in the actual contact of teacher and child more than offsets the loss of 50 per cent of the outlay through interruptions, absences, tardinesses, and lost or destroyed materials. Table XIII shows that absence is responsible for the larger proportion of the total waste, however; and absence represents a greater loss than can be calculated in financial terms. It results not only in the loss to the pupils absent, but also in loss to those present on account of the added difficulty of carrying on continuous teaching when the constituency of the class varies from Sunday to Sunday. In spite of the natural difficulties involved in procuring greater regularity of attendance, it would seem to be of critical importance that the problem be vigorously attacked.

Other losses average about 10 per cent of time. These are owing to conditions within the school itself and presumably under its control. It would seem that attention to the problems of schedule, of interruptions from those not belonging within the class group, of the most complete use of the few minutes available for group work, of securing the coöperation of the pupils, and the like, would net results that would show not only in such measures of efficiency as the one here used but also in the educational value of the work done. The facts suggest the need for a survey of the causes of these wastes and of methods for their removal.

CHAPTER XVI

INDICATIONS OF EFFICIENCY

THE evidence adduced regarding efficiency has been selected on practical as well as on theoretical grounds. The study has attempted to find out as many relevant facts as the time, funds, and local interest made it possible to include. Many of the data sought were not available for reasons stated in connection with each section already reported. Nevertheless, certain lines of evidence are sufficiently complete to justify inclusion in a summary picture. Others are fragmentary but are suggestive of the need for more accurate and complete records as a basis for an intelligent appraisal of the efficiency of the educational program. These suggestions lead to inquiries that naturally grow out of this study and might well be carried on by the local educational committees.

It is not the purpose of this inquiry to compare one church school with another. Nor is it within the province of the study to evaluate those elements of religious education that deal specifically with the transmission of a distinctive type of religious heritage.

It is impossible, furthermore, to measure a church school in terms of *prescriptive* standards, since the *raw materials* (the pupils) present wide individual differences and live in widely divergent situations. Two schools may be identical in set-up as standard schools and yet, from a functional point of view, one may be highly efficient and the other highly inefficient. The efficiency of a school, therefore, is to be appraised by an analysis of its functioning in relation to its constituency, rather than by its conformity to standards of the sort usually defined as guides.

Furthermore, it is not the intention of the study to classify a church as progressive or as unprogressive. Such terms are properly descriptive, indicating whether or not a church school uses methods adapted to its situation. But such a description necessitates the portrayal of existing procedures in relation to

the existing needs of the raw materials. Furthermore, practical considerations imply also the appraisal of methods in relation to competence. Is the church living up to or surpassing its resources in leadership and funds? Is it operating economically or wastefully? Is it realizing its possibilities, or is it attempting the impossible?

It may be well at this point to direct attention to certain tendencies that often follow the adoption of new methods. There is always danger that even a "progressive" or "efficient" institution will reach the point of *static institutionalism* in the minds of its adherents. Once a needed adaptation is achieved, it is easy to rest on the new level reached and allow what was in its inception a radical adjustment to become a fixed stereotype, thus denying the very principle of growth. The solution of a known problem does not usually end the difficulty. Investigation has shown that after every change new problems emerge. This attitude is illustrated in several of the church schools included in this study. In Church A, a live educational committee has wrought numerous visible and worth-while changes; but its very success has led some individuals to doubt the value of further inquiry. While this attitude is a genuine compliment to the committee, it carries the danger just noted.

It appears that the main trends established under the influence of the educational committee have included changes in polity and practice as well as changes in curriculum and teaching techniques. The present curriculum was adopted as the result of a study of teacher ability, but also in terms of subjective valuations of the knowledge content to be included. The specific needs of the pupils have not been fully investigated. Random trials and unchecked opinions have been the determining factors rather than careful, scientific study of the situations to be met. Lest this may imply too ready resort to counsels of perfection, it should be said again that at many points the investigators came upon evidences of unusually effective supervisory activity on the part of the committee, and regard its work as one of the strongest features of the school. One of the most fruitful studies that could be made in Church A would be an analysis of the work of its educational committee for a period of years.

Sources and Evidences of Strength

MENTION has already been made of the work of the educational committee. To its general alertness and its investigations may be attributed much of the success of the school. And of equal significance is the work of the director, who has provided stimulus and supervision in spite of a fundamental weakness in the organization of the school to which reference will be made at a later point. Largely because of the persons just named, the school has achieved and is maintaining a functional point of view, thinking of its own problems rather than of the programs of other churches. Its approach has, in general, been experimental and pioneering rather than denominational.

The plan or lack of plan of organization has been coupled with a democratic procedure that has undoubtedly worked to stimulate interest and initiative in the staff and among the pupils. That no one has autocratic power to force decisions or control policies has probably been of advantage, even though it has meant unfinished work at many points. Perhaps the strongest feature of the organization has been the system of functional advisers, that is, of advisers responsible for the study and improvement of the fundamental activities of the school—worship, service, and study—rather than of its machinery or its departments. These have been found not only within departments but also for the school as a whole, providing thus a perspective of its entire program that it would otherwise be difficult to achieve.

Coupled with these features is the plan of in-service training of teachers—made necessary by the fact of voluntary rather than paid service, and made possible by the plan of leadership just outlined. From this training have come steadily improving procedures, although, as might be expected, the improvements have been sporadic and not uniform. The coöperative attitude of the staff and their willingness to spend time on their work have contributed largely to the success of the in-service training procedure adopted.

The work has been generously supported by the church—both financially and morally. The school is on the church budget and has an assured income for its needs. It is not dependent on the offerings of the children. Although this has led

to a weakness in the handling of the children's regular offerings, it has also opened up possibilities of intelligent initiative in the service activities of the children, which constitute one of the strong features of the school. In particular, mention should be made of the practice of having the children themselves finance projects requiring funds.

The educational level of the congregation has meant resources in leadership even beyond what have so far been utilized. Experts have been available for advice and college-trained men and women have been willing to serve as staff members and on the educational committee. By the same token, the children come from homes that furnish a high cultural background, which not only makes easier certain school problems but also makes demands upon the school for "the best" educational work. That this "best" is not always wisely conceived constitutes a problem which will be pointed out later.

Connected with the social status of the church is the wide spread of social contacts furnished by members and their interest in community, national, and world affairs. Not only does the church as an organization house many important activities, such as a life-adjustment center, but the members of the church as individuals hold responsible positions in a large number of welfare organizations. All this attracts attention to the church as an important factor in the life of the community, and provides for the children opportunities for social contacts which broaden their outlook. A beginning (but only a beginning) has been made also in the further task of engaging the children in the type of constructive social endeavor already going on among the adults and in this way enlisting them as apprentices in the social phases of religious work.

Perhaps the outstanding achievement in method is in the function of worship. Mention has been made of the time spent by leaders in the preparation of worship services. The time and thought expended have been rewarded by exceptionally high-grade work, and by the growing appreciation of the children. Not a little of the success has come from efforts to associate training in worship with participation in the Sunday-morning church service, although, as the leaders have come to realize, there is still a long way to go in achieving real integration between school and church at this point. The Children's Day serv-

ice, described in the report, is an example of integration with the church program which deserves further study and extension.

The work of the third period has shown the greatest freedom from subject-centered methods; and has given evidence of meeting a real need of these children for an activity program in which they could pursue a unified interest to its conclusion, as is practically impossible in most classes at present. The intermediate art study, however, exhibited similar vital features and furnished a distinctive example of a type of consecutive work, involving the enlargement of interest, research, appreciation, and real use of results, that is worthy of adoption in other groups.

The success of the evening groups, moderate though it is, indicates a willingness to adapt to the needs of the local situation, and there is little doubt but that the work now done with young people will bear fruit as they marry and have children of their own for whom church relations will be sought.

The need for farsighted policies of this sort is illustrated by the fact that over a period of forty-three years an average of 4.8 per cent of the church school united with the church. But the range was from 0.4 per cent to 11.5 per cent. During the years of rapid community change and competition, 1908-18, there was a decided drop in the proportion joining the church. Later, with a smaller school, the per cent joining rose again to an average of 5.7 per cent. To what this change was due is not known; but it is possible that the children of young people attached to the church in the earlier period are now being brought to the church; and it is also conceivable that the work with young people since 1918 is more effective than it was in 1908-18. This is one of the many problems deserving further investigation.

Table XIV gives a summary of the data on all accessions twenty-five years of age since 1920. It reveals the enormous problem presented by mobility of population, 39.9 per cent of all who joined during this period having already moved away. Only 8.7 per cent are at college. The inactive number 12.7 per cent; the active constitute only 38.7 per cent.

What time will do to those now members is not known; but it is true that 70 per cent of those at present active united during

1927-30, or, to turn the matter around, 80 per cent of those who united during this period are at present active.

TABLE XIV

Accessions under Twenty-Five Years of Age during 1920-30

<i>Date</i>	<i>Total</i>	<i>Active</i>	<i>Inactive</i>	<i>Moved</i>	<i>Attending College</i>
1920	9	5	1	3	0
1921	19	1	4	14	0
1922	32	7	5	18	2
1923	15	2	1	11	1
1924	11	1	3	5	2
1925	19	0	4	10	5
1926	10	4	1	4	1
1927	14	8	2	2	2
1928	19	17	1	1	0
1929	10	7	0	1	2
1930	15	15	0	0	0
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total	173	67	22	69	15
	100%	38.7%	12.7%	39.9%	8.7%

Problems and Their Sources

REFERENCE has already been made to problems growing out of the changing community. Deliberate effort has been made to meet these problems, as in the case of the change of policy regarding recreation, viz., the decision to leave to community agencies the entire provision of athletics. There are other problems that have not been met. For example, no room has been left for the expansion of the church plant. The factor of distance, leading to great irregularity in attendance, has not been successfully handled, although efforts were made, in coöperation with another church, to run a church bus. As members have moved away, they have naturally, and probably rightly, tended to place their children in schools nearer their new homes. The problem of mobility has not been met by an adequate policy of recruiting, although it is clear that there is a largely unoccupied field within the five census districts surrounding the church.

Adaptations to the community are handicapped by the ab-

sence of an integrated community program. A large number of unrelated agencies are at work competing for the time of the children. This competition, as far as it relates to churches, has not, however, succeeded in bringing more than a small proportion of potential members into relation with any church. It would seem essential that community leaders of both religious and secular agencies coöperate in forming a plan for the entire neighborhood to eliminate wasteful duplication and competition, and to care for those not now reached by any agency. In such a coöperative effort, the church might well take a leading part.

Within the school itself, a weakness in the organizational set-up has already been hinted at. The democratic feature of distributed initiative is allowed for, to the great advantage of the church; but the equally important need for concentration of responsibility for the execution of policies has not been provided for. This leaves many administrative loopholes, as, for example, in the matter of record keeping.

The financial support of the school by the church seems to have carried with it an almost automatic use of the children's weekly offerings. These are allocated to denominational enterprises apparently without debate or vote by the children. This would seem to be a fundamental weakness in the present plan.

In spite of the church's support, there is apparently little integration of school and church, the school being operated as an almost separate institution. The point at which a beginning has been made at integration has already been mentioned, viz., in the worship; but a school, which has as its objective the introduction of youth into the religious life of the community, must needs find more channels of coöperation between children and adults than appear as yet in Church A. At present the programs seem to be abstract, out of touch with the realities of home and community life, save in a few examples of service, mostly seasonal in nature.

Part of the difficulty arises from the fact that a large proportion of the families of the school children are not connected with the church. This prevents the contact with those homes that is needed to make the children feel the unity of family and church interests. But even in the case of families that are connected with the church, there seems to be need of greater prac-

tical support. Evidently, to interpret the work and purpose of the school to parents, even of the high educational level found in Church A, an intensive educational campaign is called for, stressing the needs of children, not so much in physical and personal adjustment (already provided for through secular agencies), but rather in religious growth and in participation in religious activities.

The high socio-economic level of the homes presents difficulties as well as advantages for the children in that it eliminates the sort of coöperation in the maintenance of the home that has in times past provided a basis for moral growth. What substitutes can be found for activity of this sort is a problem needing careful study.

The same problem arises in connection with the church-school upkeep. Although the children help at a few limited maintenance tasks, there is really little opportunity for them to participate in the activities that constitute the organic life of the school. Of this more will be said presently.

As noted in the report, except for occasional exceptions the curriculum is subject-centered. The best materials are used, however, which gives promise of progress. Certain limitations in space and equipment, dating from earlier conceptions of Sunday-school work, may be regarded as handicaps from one point of view. But with a different approach, these very limitations might well prove opportunities, as in the case of the reconstruction of the basement room of the third-period group, which is being remodeled with the assistance of the children themselves. Similarly, changes in both architectural features and in decorations, furniture, and equipment might well constitute a joint project for both children and adults for months to come, enabling the children to build themselves into the church plant and program in ways otherwise quite impossible. Incidentally, such activity would probably enlist the interest of parents not now connected with the church.

Quite apart from any changes, however, the problem of confusion and waste through crowding would probably constitute just the sort of issue that the children could well face with mutual profit. Certainly, the time lost through such factors is a serious matter in the short period devoted to the Sunday school and deserves careful study, both because of the economic waste

involved and because of the lost opportunity which such loss of time represents.

Among the most serious and easily remedied weaknesses is the record system. Frequently throughout the report it has been impossible to reach final conclusions because of the absence of data that an institution which expects to face its problems intelligently must have at hand or be able easily to procure. But inaccuracies as well as gaps occur, and these faults should surely be subject to correction. Suggestions for the improvement of records were made in the report; and those may well be supplemented by reference to the type of records kept by other social institutions that are interested in tracing the progress of individuals in terms of their interests, attitudes, adjustments, needs, and changing backgrounds. Such needed records include facts not only about individuals, however, but also about the groups—staff, advisers, educational committee, clubs, etc.—all of which are making history that should prove of value for the reconstruction of policy in the light of experience.

Finally, the question arises as to what precise methods the school itself uses in appraising its own progress from year to year—in method, in organization, in results with individual pupils, in effective meeting of community needs, in participation in the religious affairs of today.

Perhaps the best evidence of the efficiency of Church A has been its willingness to give time and study not only to this investigation, but to others of a similar nature that have preceded it.

PART TWO
INSTITUTIONAL FEATURES OF TEN
CHURCH SCHOOLS

CHAPTER XVII

THE HISTORICAL AND SOCIAL BACKGROUND AS A FACTOR IN THE CHURCH-SCHOOL PROGRAM

IN the Introduction and Part One were presented the techniques used in the study and their application to a particular case, Church A. As already stated, limitations of space preclude the printing of other complete reports; but in the course of the investigation certain instances of organization and procedure were observed which not only represent the better type of church programs, but also are suggestive for those engaged in the study and promotion of the religious education enterprise. In Part Two and Part Three, some of these instances will be reported, beginning in this chapter with relationships between churches and their respective communities.

Traits of the Ten Churches

BEFORE proceeding to these descriptions, it may be well to list and briefly characterize the ten churches included:

Church A, a pioneer metropolitan church. As indicated in Part One, Church A is situated in a city community where recent years have brought radical changes, and considerable competition from other denominations.

Church B, a church with a unified program. This is situated in a mill town of some twenty-five thousand people. The majority of its members are working people. It is the second-strongest church in the city.

Church C, a school with a selected membership. This suburban church is a union of two denominations. Its members largely own their own homes.

Church D, a metropolitan community church. Here we have a relatively young church in a densely populated apartment-house district where there is no competition with other churches.

Church E, a liberal Jewish congregation. This young progressive church ministers to a constituency scattered over a

wide area. The desire for effective religious education was the primary occasion of its original organization.

Church F, a New York rural church. This is a small group, characterized by the poverty of its membership and its devotion to the memory of its founder.

Church G, a residential suburban church. This church is located in an expanding suburb of a large city, having been transplanted from the center of the city, and now endeavoring, in the absence of competition, to minister to the needs of the community.

Church H, a New England city church. Another city church that has moved from its former location in the midst of competition into an exclusively residential area contiguous to a university.

Church I, a church with a standardized program. This is a large railroad center of some seventy thousand inhabitants. Denominational consciousness is strong, and the church is making every effort to meet denominational requirements.

Church J, a down-town liberal church. This is a down-town church in a large city. Its advertised liberalism results in an organization of kindred spirits.

Relations between Church and Community

Four of these churches are located in metropolitan areas; but their respective social and historical backgrounds are different and entail distinctive relationships between church and community.

Church A, a down-town church, has been described. This exhibits what happened with the advent of multiplied competition, and with the rapid decline in the number of children of church families near enough for the younger members to attend.

Church J is also in a down-town section, completely surrounded by a business and rooming-house district. Its work, however, has been affected only slightly by the community changes. This church, owing to its advertised liberalism, has always drawn from the city as a whole; hence community changes merely scattered its membership a little more widely. It is in no way dependent upon the community for support,

and makes few community contacts. Its educational programs are designed for the children of its membership and like-minded liberals. Its church membership, of a high social, intellectual, and economic status, is attracted by its pulpit, and tends, undesignedly, to become somewhat exclusive. The work of religious education is thought of in an intellectual and cultural sense as transmitting the idealism of its distinguished tradition. The strength of the urge to foster and maintain this liberal attitude and to pass it on to the children can be measured by the church's willingness and ability to support a full paid staff of trained teachers and leaders. Neither its avowed liberalism, however, which is a dogmatic attitude toward thinking rather than a dogmatic theological position, nor its educational procedures, are sensitive to social radicalism. Location and community relationships have no bearing upon the work of this church school, save that many members live so far away that they prefer to send their children to other schools until of an age for graduation into church membership.

In contrast with Churches A and J, Churches D and C present still further variations. Church D, founded as a community church in a suburban area in which the number of competing churches is controlled by the Federation of Churches, is dependent upon community support. After only eighteen years of history, however, 64 per cent of its church members now reside outside the community; and it is rapidly losing its original status. The work of religious education is still a community affair, however, as 89 per cent of the children of the church school reside in the community, 70 per cent within fifteen minutes' walking distance from the church. Over 50 per cent of the church-school children come from homes not connected with the church in any other way.

By a conservative estimate, there are in the community between nine and twelve thousand potentially Protestant persons, ages 2-24, presumably not enrolled in any church school; but the capacity of the plant and equipment could accommodate few more than at present, and the church school appraises its efficiency on the basis of attendance rather than enrolment. This may explain why the church school suffers more than a 40 per cent pupil turnover per year.

Part of the situation outlined above is due to the decreasing

number of home owners. Approximately 80 per cent of the families rent their homes, living mainly in large apartment houses. The socio-economic and educational status of the church and the community is slightly lower than in Churches A and J; but Church D receives a higher per member support than either of the others.

Church D faces certain acute problems growing out of this situation. The church and church-school constituency will likely become more widely separated than at present. Loss of community contacts through changes in the residence of members will bring about a situation similar to that of Church A—a growing unwillingness on the part of the distant membership to support a community project in religious education.

In contrast with Church J, Church D does not have a unifying intellectual tradition as an aid to self-perpetuation and as a guide for its educational programs. Church D must forge its programs to meet the needs of its prospective constituency and of the community as a whole. Its doors are open to community uses. Its machinery must more and more be designed to encourage enrolment from among community dwellers.

Church C is also in a suburban area, but 70 per cent of the residents of the immediate community live in one- or two-family houses. A large percentage of the homes are owned by the inhabitants. The density of population is therefore less for equivalent areas than in the case of Church D. Church C is the result of a union of two competing churches founded fifty years ago by two families of blood relationship. They were originally within one block of each other because each family wanted the church on its own farm. Church C also has little or no competition from other churches—the founders of the two original churches once owned all the land! The slogan of the church is “sociability.” The neighboring city dwellers are invited to the family circle, the church, irrespective of social or educational status. As a means to fostering this attitude, all social functions of the church and church school are underwritten in the church budget, including church suppers, socials, etc. The church school operates as one phase of this budget system, and the new plant dedicated in 1932 was to be erected debt free.

In spite of its sociability, Church C is less closely related to the civic and organizational life of the community than is

Church D; and its plant is used exclusively for religious and religious education purposes.

The church school in Church C procures the names of the children enrolled in the city and private schools (the latter quite numerous) in the community and fills the quota of each class by canvassing the children not enrolled in any church school. A selective system of enrolment has resulted. The completion of the new and larger church-school building, however, did not change the enrolment materially, which suggests that other forces than this selective process tended to limit enrolment. Incidentally, a stable, home-owning constituency will eventually have no children of church-school age until the younger generation replaces the older.

Church C is dependent upon the moral and financial support of its community; but it has a reserve list of members (equal to the active membership) now residing too far away to attend or support the church. At present the turnover in church membership is balanced by accessions from the community and from the church school.

The leadership of the church school is beginning to question whether membership problems such as the study revealed in Churches A and D may not be impending; and, being thus forewarned, it will attempt to forestall the consequences by changes in technique and management.

Church Slogans

SIMILAR accounts of the situations in which the other churches are placed reveal the same uniqueness of social and historical background and the type of relationship with the community that the church tradition encourages. Four types of force are at work to determine the program: the needs of the immediate community; the local tradition; the denominational efforts at standardization; the liberal movement in religious and social thought. What happens in any instance depends on the relative strength of these factors. It is of some interest that one result of their interaction has been the more or less common adoption of a slogan in each of the ten churches studied. This slogan or rallying cry tends to fix the minds of the constituency upon a type of policy that, even when originally liberal or progressive, tends to become in its turn a stereotype.

These slogans are given here for convenience of reference, but will be referred to again as reminders of the central *motif* of each institution. In some cases the slogan has been adopted as the descriptive title of the church, as may be seen by comparing this list with that on pages 135 and 136.

Church A: A progressively liberal church

Church B: A church with a unified program

Church C: Sociability and equality

Church D: A community church

Church E: Liberal progressivism

Church F: Revere the memory of Miss Faith

Church G: Faith is progressive

Church H: Unwavering evangelical faith—a firm conscientiousness—unbroken harmony of action—conspicuous liberality—active missionary spirit

Church I: A church with a standardized program

Church J: Advertised liberality of thought

The slogan and the forces and tendencies it serves to define naturally color the work of religious education. If the attention of the constituency is focused on the group itself, it becomes exclusive. If the community is prominent in the minds of the members, methods are adopted that are calculated to help and please others.

Long-established precedents fostered by a sympathetic governing body of older heads are slow in changing. The entrance of progressive measures in education endangers precedents and hence is looked upon with suspicion. Also, since the appeal of a slogan is conditioned by the cultural and educational outreach of the constituents and indirectly by their ability to pay for the religious education program desired, existing slogans in the ten churches suggest that a selective process is at work in every church. All ten churches report that proportionately few new members affiliate with the church upon their own initiative. New members are sought by advertising, by calling, by acquaintance between members and nonmembers, by evangelizing efforts in the church school, and by cultivating the interests of the parents of church-school children. Naturally all these efforts are colored by the central drive or *motif* of the organization as a whole. Whatever its character, therefore, whether lib-

eral or conservative, a church tends, unless other forces enter, to become fixed in its outlook and procedure.

It is not to be inferred that the slogans and stereotypes they represent are the only factors determining church policy. The other forces that may enter to break up the fixed program, such as the moving of new churches into the community, the changing character of the community, will operate, however, to a greater or less degree to affect church polity according as the genius or personality of the church is characteristically self-centered, exclusive, and satisfied, on the one hand, or open-minded and sensitive to social need on the other.

The remaining chapters will reflect the influences of the four factors named above upon the educational programs of the churches.

CHAPTER XVIII

THE HOME BACKGROUND

CERTAIN phases of church work are developed out of community needs, and other phases out of the needs of the more immediate church constituency. Members seek mutual help through fellowship and worship. In understanding the church's program of education it is necessary, therefore, to know what the constituency needs and expects from the church. For the most part, these needs and expectations are not clearly and openly expressed; nor are they homogeneous. Vague ideas as to what they are can be picked up; and the pastor's policy, if he has one, is probably influenced by what he more or less consciously recognizes as the essential needs of his congregation. Theoretically the building and equipment, the organic structure, the professional leadership, and the program of activities should all be consciously developed to meet specific needs. It is not often, however, that one comes upon a situation in which even one aspect of church policy is thus avowedly functional in character. Instead, one usually finds paramount a fixed denominational policy and the inertia of local tradition.

Types of Homes

THIS study was not so planned as to permit exhaustive inquiries into the peculiarities of local situations; but, as already noted, the point of view of the study was functional, and such local history as could readily be discovered was utilized in the effort to understand each church. The parents, as church members, not only present a need in themselves which the church as a whole presumably seeks to satisfy, but they also are the carriers of whatever traditions may be influencing church policy. Furthermore, they reflect certain social, religious, and educational ideas. As these lean toward liberalism or toward conservatism, they create difficulties or supply demands of which the educational leadership must needs take account.

It would be fruitless to attempt to give here a description of the homes of each of the ten churches. A few illustrations of

how the home background is related to the educational program may, however, be pertinent. In the account of Church A, it was pointed out how the social and cultural level affected the work of the educational leaders. Interest in educational values was often accompanied by insistence on traditional subject matter; and with it all the attachment to the church school was not strong enough to provide the regularity of attendance without which consistently high-grade work cannot be done. This in turn affected the quality of leadership that could be commanded on a volunteer basis.

In all but two of the churches cooperating in the study, a large percentage of the parents of the church-school pupils, in some instances as high as 59 per cent, are not members of the church to which they send the children.

While this is a delicate situation for the individual church to face, since it is providing ways and means for the education of these children far in excess of the financial support given by their parents, the effect of the situation upon the children is of even greater significance. This is made more apparent from an analysis of the degree of church activity of the parents of the church-school children, such as active in the church, regular in attendance, occasional in attendance, indifferent.¹ It was found that from 40 per cent to 80 per cent of the parents attend church only occasionally, or fall into a still lower category. The influence of such an example upon the children of those who are indifferent, places a distinct handicap upon the church school. The children are led to feel that even if the parents do regard the church school as a worthy institution for children, the church itself is of no significance.

A similar situation is revealed in the analysis of the religious atmosphere of the home. A sampling from each church cooperating indicates that only 25 per cent to 35 per cent of the homes have any form of religious exercises aside from teaching childhood prayers, which is practiced by 45 per cent of the homes reporting. It may be questioned, of course, whether religious exercises of any sort are of importance. Is not the general level of religious living the heart of the matter? May not religious exercises unsupported by idealistic conduct do more dam-

¹ The categories used to describe these attitudes are shown on Form A 11, Appendix.

age than mere indifference? This is a problem deserving of intensive investigation. At all events, the present situation regarding religious exercises, such as grace at table and family prayers, has grown out of past and present conditions that are susceptible of investigation; and a study differently planned might enlist the coöperation of parents with greater success than did this in an effort to discover the causes and consequences of present tendencies.

The churches included were for the most part aware of the situation just described, and assumed its importance. Various methods were used to combat it. These were all of a stereotyped, unimaginative character, such as strictures in the church bulletin on lack of parental interest and visits to delinquent parents by the minister, parish visitors, and committees of personal workers and church-school leaders. In spite of these efforts the situation remains as described.

Perhaps a more practical approach to the problem would be found through the interest of the parents in their children, rather than in the church. For the latter the indifferent parents have little use. Nevertheless, they seem to have some faith in the church school, as most of even the marginal parents urge or compel their children to attend. Possibly, these parents might be brought to realize the futility of such attendance apart from a supporting home background; and this might lead to some form of parental education. If present conditions could be reversed, i.e., if children should send their parents to Sunday school and stay at home themselves, it might soon become evident to their elders that the religious education now delegated to the church school is only a small part of a larger process in which the home is the primary factor.

It should be noted, however, that in many cases the presence of children without their parents is an indication of a church's strength rather than of its weakness; for some of the families thus reached are otherwise out of all contact with religious institutions, and some of these are through their children brought into the church. Unfortunately, no records exist in the churches studied that make it possible to say just what proportion of the children of active parents are cared for by the church school and what proportion are not; nor is it easy to discover what proportion of the parents of children who form the first contact

actually become interested in church work as time goes on. In the absence of records, an effort was made in the study to get at the facts; but the committees in charge found the task beyond them.²

Adaptation to Homes

IN certain of the churches, combinations of factors relating to home backgrounds materially affect the work, suggesting the necessity for special and additional analyses in each church situation. In Church B, for example, the social, educational, and cultural background determined by the predominance of certain types of employment is well below the average of the normal-school educational levels (two years above high-school work). The parents tend to be followers rather than leaders, and evince a high regard for competent leadership. The children naturally take the same attitude. Owing to the character and ability of the leadership and the educational methods used, some radical changes in denominational practice were thus made possible, where in other situations the high cultural level of the constituency made radical leadership difficult or impossible.

In Church I, years of denominational thinking in the homes and the community tend to perpetuate the denominational stereotypes pervading the work. A comparison of the public utterances and prayers of the adults and the children is one of many evidences of the strength of home influences. The repeated use of the same formulas by old and young suggests the separation of religion from life and the substitution of indoctrination for vital and independent experience.

Some of the leaders in Church I, especially the teaching staff, brought their problems, privately, to the field worker, especially those dealing with the modern trends in scriptural interpretation. The parents demand definite stereotyped forms of interpretation and classroom procedure. When the children of some of the church-school teachers returned from college and other institutions with grave questionings, and sometimes with a complete loss of faith in religion, these teachers were brought face to face with a growing problem with which the church as a

² This is only one of many points at which the absence of records makes the construction of intelligent church policy impossible.

whole also will later be forced to struggle. The spiritual isolation of the church is breaking down under the impact of liberal literature, progressive education, and travel. Its spiritual leadership depends today not upon its assertion of authority, but upon its alertness and adaptability. The insistence of parents upon the present-day use of methods and materials current in their own childhood is placing a fatal obstacle in the way of progress in many churches.

Because its constituent membership is composed of parents nurtured in more than thirty different denominational atmospheres but now banded together for community welfare in things religious, Church D is permitted, if not forced, to blaze new trails. In addition the basic home backgrounds upon which the thinking of the parents is based are in process of adaptation and change owing to the nature of community housing and environment. Congested apartment-house living has its own peculiar effect on character and personality. The restrictions of community life in a densely populated area, the isolation of family units in the same building, the rapid flux of the ever moving stream of family units into and out of the community, all leave their imprint. The church and church school serve as a unifying medium, one of the few outlets for self-expression, and a source from which some understanding of the meaning of it all is sought. The church and church school consequently become the agents for interpreting life and of effecting spiritual readjustments.

The home situations are therefore creating a new perspective for the forces of religious education. It would be expected that Church D, if at all alive to its situation, would show such evidence of experimental approach to its problems as is described at a later point in the report. Its constantly changing program reflects no single church standard, but the changing needs of its constituency.

These illustrations serve primarily to indicate that the scope of religious education cannot be limited to the instruction of children in accordance with textbook provisions. The influence of the homes must become a conscious part of the process; and as such should be guided. The parents must be reached. Present methods of teaching them are to all practical purposes almost fruitless. In the light of the data showing the uniqueness of

each situation, the teaching program is seen to be a local problem in each church. Courses and schemes avail little when used as a basis for local procedure. Each situation must be studied and diagnosed, and the program to be adopted should grow out of the needs as these appear from actual investigation.

CHAPTER XIX

ADAPTATION TO THE NEEDS OF THE CHILDREN

THE report has drawn attention to local conditions and traditions as these affect the educational policy of the church. Ideally, as has been suggested, a church would base its program on detailed knowledge of its constituency. More specifically, the needs of the children would be uppermost in the minds of the leaders. Here again, there would be no point in portraying such facts as this study uncovered without noting their bearing on the policy of the church concerned—an impossible task within the limits of this brief report. But a few illustrations in addition to the more extended study of Church A will suggest the value of the functional approach.

Educational Problems

IN appraising the work of these churches, it may be well to have in mind a few fundamental questions growing out of the actual and possible relations between the educational programs and the needs of the children. For obvious reasons, distinctive doctrines of faith and practice as such do not enter into this analysis.

1. In the first place, then, does the church or church school attempt to understand the home background of the pupils in order (a) to avoid duplication of effort or overemphasis; (b) to assist pupils in interpreting such experiences; or (c) to compensate for any deficiency?

2. Does the church school attempt to understand the work of community agencies in order to ascertain (a) points of duplication of work; (b) deficiencies; and (c) the quantity and quality of participation by the church-school constituency in such enterprises?

3. Does the church school attempt to evaluate children's experience as this is contingent upon contacts and activities in and with their environment?

4. Does the church school seek to ascertain the reactions of

the pupils to present programs, the pupils' interests, the pupils' problems?

5. Does the church school test its constituency for growth in habits of conduct and appreciation of moral principles?

6. Do leaders and teachers of the church school attempt to discover the needs of individual pupils as evidenced by responses to tests, or as observed in classroom work, group association, habits, attitudes, and deportment? Are exceptional children the recipients of specialized attention? Is the work graded according to discovered need, such as relative ethical maturity?

Efficiency and economy demand that program activities be planned in the light of such facts as the answers to these questions would reveal. Yet none of the churches coöperating pretends to answer more than one or two of them, save Church A, reported in Part One.

Attempts To Meet Needs

IN six of the churches, aside from a general and rather vague idea of home situations through teacher contacts, and these in no way influencing the program, there is no evidence that the functional relationship between programs and pupil needs was based upon any study of the immediate situation. In all of these the records required for even an elementary diagnosis of needs were missing; a characteristically vague idea of what community agencies were attempting to accomplish prevailed; and there was a complete lack of knowledge of church-school pupil participation in such agencies. Instead, the programs and activities were either those suggested by denominational boards, or those selected from among the list of possibilities known to the leadership. The individual teachers in some of these churches introduced innovations or made changes designed to meet conditions upon occasion; and it is possible that some of the deficiencies were thus compensated for. For example, in Church J several observations disclosed that individual teachers were attempting to meet the social needs of the classes by selecting a series of problems for class discussion in which moral values were contrasted with human behavior in real or imaginary situations. At best such procedures were characterized by rather random guesses as to what was needed.

As shown in the report given in Part One, Church A touched upon several problems suggested in Question No. 1 and certain related problems. In Church D a study was made of the conduct of children in the primary grades; but no follow-up was attempted, and no benefits were derived. Church D also made an analysis of selected groups of intermediate children as suggested by Question No. 4, as a basis for the enrichment of its worship programs. Individual teachers in Church D prepared and administered tests designed to reveal the extent of the pupils' understanding of points of conflict between moral codes and current practices in society. As a result of these investigations the church began experimental work with exceptional children.

Church E analyzed its pupils for four successive years as suggested in Question No. 6. The reports were made to the minister-director; and when the situation warranted, he brought the facts to the attention of the parents. Several examples of teachers' reports follow:

George B. Unless he is held down very firmly at all times he has a tendency to take advantage of any situation. Very noisy in class and in school; but I believe that if someone were to take him in hand he could be made into one of the leaders of the school. He should be given an opportunity for school leadership next year.

Helen A. Always late for school; and why she comes at all is beyond me. She talks from the time she enters the room until she leaves it. She is very annoying; and I have been unable to quiet her this term. She has contributed nothing to the class; and I feel she has learned nothing during the year.

Grace R. Attended regularly and on time. An average student.

Joseph L. Steady, dependable, quiet, studious, great desire for knowledge, shows rapid progress, especially good memory, resents the opposite type of personalities in the class.

There is little evidence, however, that programs and activities are adopted or changed on the basis of these reports. The reason is probably self-evident from an analysis of the reports. The pupils' lack of conformity or breach of teacher code or rule calls for destructive criticism rather than inquiry into possible defects in program or environment. The good pupils,

Grace and Joseph, are conformists, hence receive a favorable report.

These reports suggest the necessity for the training of teachers in observation and analysis before the full benefits of this type of study can be realized or the programs be adapted to the situation.

In Church F, "there are so many pupil needs evident," as reported by the committee, "that we take the greatest need of the moment as the starting point and spend all our time in that way." Facetious as this may sound to one not acquainted with the devoted leadership of the school, it is literally true. The greatest need in Church F is sympathetic guidance to show how such study should be carried on.

In Church C, the exceptional child is noted by the teachers and advisers and at once becomes the object of study; and a solution of the discovered problems is sought through personal contact.

Case Studies of Individual Children¹

As an example of what might be done to discover the needs of pupils, a section of the report to Church D is here given, showing the results of applying the full battery of tests and instruments of inquiry in two contrasted cases, those of a boy (Case I) and a girl (Case II), the parents assisting with the data asked for on Form A 9^a. The details were reported to the church.

The boy and girl are each thirteen years of age. The boy has been accelerated in his school work. This may indicate differences in health, mental alertness, etc. The data show that the boy also exceeds the girl in the number and spread of activities in the home, free time, and in organizations. These differences, in the absence of approximations or data showing the causes, make it necessary to judge each case individually. The deficiencies suggested by the contrasts, however, serve to raise valid questions for both the parents and the educator.

The needs of each child, when conceived from the angle of personal and social integration on a moral (and religious)

¹ This analysis avoids a discussion of those phases of religious education which involve distinctive doctrines of faith or religious practice, and confines itself exclusively to an analysis of processes leading to character development of a positive sort.

plane, suggest the application of educational measures designed to compensate for discoverable deficiencies. These deficiencies may be habits or attitudes as well as ideals. They may be deficiencies in opportunity or of stimulation. The child may receive too great a degree of freedom for self-development, or be too closely supervised or dominated by adults. Both the parents and the church school should be interested to know the general situation.

HOME INFLUENCE

Both Case I and Case II have a degree of stimulation toward churchly activity, Case II to a slightly higher degree than Case I. The latter has no influence of an outward regard for religious experiences in the home, such as prayers at meals, Bible reading, or religious discussions.

Case I has a sister five years older than he, and Case II has a sister five years younger than herself. Neither refers to the sister in reporting free-time activities. Case II especially seems to seek the companionship of other girls and boys to such an extent that little time would be left for activities and association with her sister.

The cases come from homes seemingly on a par socially and educationally. There is presumably a relatively high degree of financial return from the father's employment, together with cultural advantages and refinements in both homes. Differences in this item, if any, would presumably be caused by differences in the use of income or by inheritance. In either case, this might affect the environment and development of the child.

PARENTAL ESTIMATE OF CHILD ACTIVITIES IN THE HOME

The parents were asked to score the activities of the child in the home by using a prepared check list (see Appendix, Form A 9^a). Case I is reported as participating in twenty-two home activities, two of which were not included in the check list. Case II is reported as coöperating in seven home activities. In scoring the activities for *Pleasure in the act*, *Social purpose*, etc., a simple scale of 0-1-2 was used to indicate: no pleasure (0), a moderate degree (1), and a greater amount (2) of each of the four descriptive phrases used. The sum of the designating numerals (0-1-2) which are checked for each activity becomes

the score for the activity. The highest score for any activity would therefore be 8. Case I on this basis scored 144 and Case II, 51. The great difference in the scores in these instances is due partly to the fewer activities reported for Case II as compared with a great number for Case I.

The difference in the number and type of activities for the two cases suggests the inference that Case II enjoys a greater amount of freedom from home responsibility and coöperation. Case I may also be temperamentally inclined to activities of this sort.

From the angle of possible character development through participation, Case I is given a larger share of home responsibilities, as well as a wider range of activities, than Case II. This raises the question of differences in the use of free time and the possible educational values for Case II now lost by her nonparticipation and noncoöperation. Are her other activities compensating for any lost educational advantages?

The parents also report that Case I devotes an average of 13.5 hours per week to such coöperative assistance, as compared with a total of 3 hours average per week by Case II. Both Case I and Case II are "usually glad to help." Case I has the greatest pleasure in "helping get meals," "table conversation," "care for the yard," and in the two items not suggested by the check list. Case II gets only a small amount of pleasure in washing dishes. Her other activities are reported as pleasurable experiences.

SCORES ON TEST FOR SOCIAL UNDERSTANDING²

In this test, Case I scored 110, or 85 per cent. Case II scored 97, or 75 per cent. Whether or not participation brings understanding, Case I, with a larger degree and wider spread of activities, also shows the highest score.

CHILD REPORT OF ACTIVITIES IN THE HOME

Case I reports occasional home participation and coöperation in nine activities, none regularly, and thirteen never. Case I reports nonparticipation in six activities checked as activities by his parents, and reports coöperating in nine of the activities checked by the parents.

² This test is interpreted on page 69.

The check list also requested a response to the following questions concerning each of the activities: Do you enjoy it? (yes or no); Do you do it well? (yes or no). In checking those activities common to the reports of both parent and boy, it appears that Case I modestly rates himself as inefficient in five of the nine activities, whereas the parents assign him a high degree of skill in coöperation. In four of the nine activities, Case I reports enjoyment; whereas the parents credit him with only a moderate degree of pleasure in the act. The boy and parents agree in their estimates four times out of nine.

The parents of Case I report a 70 per cent participation in the home activities suggested by the check list; whereas the boy himself reports his participation as only 41 per cent.

Case II reports *regular participation* in two activities—keeping things in order and reading aloud—*sometimes participating* in six others, with *no participation* in fourteen. Case II also reports participation in four activities which the parents did not check. The parents and the girl check only four activities in common. Her parents do not report coöperation in helping get meals or doing errands, both of which the girl reports as “sometimes.” The girl reports herself as enjoying each of the eight activities, and as doing them well. The parents agree with the girl, with one exception, washing dishes. The girl is given a lower score on enjoyment in this activity.

The parents report Case II as participating in 29.9 per cent of the activities suggested by the check list, and the girl reports a 36.3 per cent participation in home activities.

The contrasts between Case I and Case II are very evident. Case I seemingly underestimates his degree of coöperation when compared with the estimate of his parents, whereas the girl overestimates. The differences between the degrees of home coöperation as reported by the children themselves, however, are slight.

Since the parental estimates of child activity in each case differ from the reports of the children themselves, does the parental estimate of the child determine the type of control exerted upon the child?

In the pioneer home a division of labor and responsibility was necessary for group support. In addition the parents judged such coöperation to be of great worth to the individual.

In a modern situation such as these cases present, the urgent necessity for such lending of assistance does not exist. Child apathy for such work brings not only his objections but also a freedom from participation in proportion to the lack of parental insistence. With a mother or older children or maids setting to rights the wake of the passage of a child and his toys through the house, there is little conducive to later coöperative assistance.

Case I receives a deal of enjoyment in repairing the electric iron or other household utensils. His future vocation may be far removed from activities of this sort, but habits of looking for ways and means to overcome difficulties will reassert themselves. Such home activities require logical reasoning as well as trial and error methods of problem solving. A repaired electric iron, to such a boy, is a stone in the wall of determination erected against later discouragements. Many men follow a hobby and expend greater energy upon it than upon their remunerative toil, because the effects are both exhilarating and a sedative to worn nerves. Many men have the same zeal for their work because it becomes a personal hobby, and as such not burdensome. As will be shown later, neither of the cases reports a hobby; but Case I approaches it in his enjoyment of such enterprises.

SCORE FOR HOME ACTIVITIES

The cases were asked to check on Form A 9^c whether they enjoyed the activities or not and whether they did them well (yes or no). The arbitrary method of scoring shown in tabular form on the following page was then applied to each activity reported.

On this basis, Case I received a score of 33, as compared with 54 for Case II, or 16.7 per cent and 27.3 per cent of a total possible score, respectively. This difference in scores when compared with the reports of parents presents a problem in interpretation. Very obviously, Case I considered his degree of co-operation (Regular, Sometimes, Never) on a different basis from Case II as compared with the parental report, and was more modest in his personal estimates. The difference in characteristics between the cases stands out quite clearly as a result.

<i>Regular</i>	<i>Enjoyed</i>	<i>Do It Well</i>	
yes	yes	yes	9
yes	no	yes	4
yes	yes	no	4
yes	no	no	1
<i>Sometimes</i>	<i>Enjoyed</i>	<i>Do It Well</i>	
yes	yes	yes	6
yes	no	yes	3
yes	yes	no	3
yes	no	no	0
<i>Never</i>	<i>Enjoyed</i>	<i>Do It Well</i>	
yes	yes	yes	2
yes	no	yes	1
yes	yes	no	1
yes	no	no	0

REPORT OF CHURCH-SCHOOL ACTIVITIES

Case I reports no regular church-school activities, three sometimes, and twenty-two never. His score is 9, or 4 per cent. Case II reports five regular activities, nine sometimes, and eleven never. Her score is 95, or 42 per cent. This is suggestive to the church-school leadership, and necessitates the establishing of the validity of the individual reports. Case I has a lower degree of parental stimulation for churchly activity than Case II. As these reports now stand, Case I is not receiving a large degree of stimulation through his activity in the church school and, as compared with his home influences, it is also extremely low.

ACTIVITIES IN A CLUB

Club activities are similar. Case I engages regularly in one activity, sometimes in ten, and never in six. His score is 51, with a percentage of 33.3. Case II reports eight regular activities, four sometimes, and five never, with a score of 80, or 52.3 per cent.

Again one must question the reliability of the estimates of activities on the part of Case II.

This appears quite clearly when one compares either the amounts of time spent by each of the cases in group activities or the leadership load. Whereas Case I spends 5 hours per week

in Scout work and acts as patrol leader, Case II spends only 3 hours 10 minutes in Camp Fire work, and has no leadership responsibilities.

FREE-TIME ACTIVITIES

Case I reported twelve activities during the week in his free time, as compared with six for Case II. A comparison of the type of activities for each gives a fairly clear portrait. Case I spends 24 per cent in reading. Case II spends 36.7 per cent of her time in study. Case I in contrast reports only 7 per cent of his time spent in study, while Case II reports no time spent in reading. Case I presents a well-balanced program of activities during his free time. Study might profit by a reduction in time spent otherwise.

Case II spends 35.8 per cent of her time *loafing*. This needs further classification. She presumably engages in activities with other children when she loafs, and possibly this should be classified as play. Case II does not show a wide variety of pursuits during her free time; and in most instances her activities do not compensate for her lack in home coöperation and responsibility.

ASSOCIATES

Case I associated with ten adults, forty-three children, and two meetings of the Scouts during the week in connection with his list of twelve activities. Case II associated with nine adults, thirty-seven children, and one Camp Fire meeting. The number of different individuals is not given.

Case I spent his free time in the house at home upon thirteen occasions, as compared with two occasions for Case II. This fact deserves more inquiry, both as to the importance to child development and with regard to influences exerted by companionship. The fact that a girl is usually nearer physical maturity at thirteen than a boy of the same age, may color the picture somewhat.

Problems

THIS case analysis raises several questions.

What part can the church school play in recognition of these factors of child life?

Very obviously, the major section of its work begins with adult understanding of the situation. Do the parents see the trends in Case II? Are the parents of Case I willing to remedy the atmosphere of religious indifference in the home to bring this stimulation to a point on a par with the otherwise seemingly well-proportioned guidance program of the home?

Can the church school fit a program to the needs of both these cases? Case I is seemingly inactive in the work of the church school itself, merely lending his presence; but is active in the Scout programs. This may be an indication of weakness in the present church-school program as compared with the stimulation and incentive for Scout work. While Case II reports herself as engaging in a greater number of church-school activities than Case I, her activities are with two exceptions those in which little group coöperation is possible.

Case I seemingly receives a normal amount of educational opportunities in the home and in his club life; but his opportunities for religious experiences and religious appreciation are obviously deficient. How can the church school remedy this, especially when considering that the church-school group activities to which Case I belongs present an additional difficulty? Here is a problem for experimentation.

Case II would likely profit materially if participation in a wider range of group activities both at play and in the church school were made possible. Her tendency is at present toward individualism.

CHAPTER XX

ORGANIC STRUCTURE

FEW churches begin with a ready-made constitution or form of organization, save that the general procedures may be laid down in denominational policy. Customs gather and precedents are established which become a body of unwritten law peculiar to each institution. It is often difficult to disentangle and codify these regulations so as to reveal a clear picture of any one phase of church work, such as education. In this study an endeavor was made to do so, however, as it was felt that the details of the religious education program were intimately bound up with the type of organization by which they were promoted and supervised. Of the many aspects and problems of organization, this chapter will deal with the basic organic structure, the organization of pupils, the policy of supervision, and the work of the committee on religious education. The succeeding chapter will concern itself with the leadership.

Horizontal Organization

IN nine of the ten churches coöperating, the traditional horizontal type of organic structure still prevails. Groups of separate organizations, such as the ecclesiastical society, the congregation, the Sunday school, the young people's society, the ladies' aid, and other auxiliaries constitute the church.

The historic significance of this arrangement requires no expansion here. The adoption by churches of the Christian Endeavor Society and other young people's societies of a similar nature serves as sufficient illustration of this process of accretion. Likewise, the plurality of the organizational life in most churches has been decried sufficiently elsewhere to make its limitations more or less generally recognized.

The advent of directors of religious education, sometimes called ministers of education, and of special leaders for group work, such as boys' clubs and recreation, has made acute the necessity for a certain degree of central control, especially in financial matters, since church schools under these conditions

cannot, or do not, pay their own way. In spite of the varying degrees of control exerted, however, such a church school is still quite as much a separate organization as a mission subsidized by a parent church.

Vertical Organization

IN contrast with this general situation in nine of the ten churches, Church B is organized vertically throughout. The whole organization is a church, a church school, a missionary society, and so on. Each family can go to church on Sunday at the same time for two hours of study and worship, those below the adult department being graded according to age. While the adults are worshipping in the church auditorium, the junior to young people's departments have two periods of approximately forty minutes each, one termed the "expression" period and the other corresponding to the usual classroom period of church-school instruction. The expression periods are given over to the discussion of a progressive series of topics dealing with problems and interests of the respective age-levels. Groups and classes prepare original presentations and lead in the general discussions. Adult advisers are present and frequently participate. Outside speakers are invited upon occasion to assist in clarifying an issue.

At the close of the second forty-minute period, the period of instruction, the groups proceed to their respective assembly rooms for worship, the adults then occupying the vacated classrooms for their Bible study or discussions. These worship services are similar to the adult worship services, but adapted in detail to grade and age. The Holy Communion is observed; the pupils act in the capacity of church officers for the occasion; the group choirs lead the singing; and individual pupils lead in the scripture and responsive rituals. By staggering the time of these services, the minister is able to speak to each group.

Every person attending the church, of whatever age (junior and older), is allowed and encouraged to participate in all rites and privileges. Affiliation is not a necessary condition for holding any office except trustee. Every activity of the church is engaged in by each age-group, being graded with respect to age, ability, or degree of appreciation. Public profession and acceptance of all that the church stands for is thus seemingly

made easier because the children have from early years been in and of the church. There are therefore no marked contrasts in experience before and after joining church.

The plan of organization is relatively simple. The minister is *ex officio* the head of the institution, a member of all its functioning units, and directs the work of religious education. The congregation elects an official board, delegating to it the general supervision and oversight of the institution. The congregation also elects a board of education to assist and advise the minister in all matters of educational significance such as procuring leaders, teachers and advisers, planning the curriculum and educational equipment, making additions to, or changes in, the staff. Special committees are appointed or elected throughout the whole gamut of grade-age groupings to carry on whatever activities are necessary or desired. At the time of the report, these included the following: expression, missionary, stewardship, worship, membership, social. Once each month the special committees, including the younger members, the leaders, advisers, and teachers, called the workers' council, meet with the board of religious education, and report on the general situation, taking any action deemed pertinent to advance the work. The general meeting is followed by separate conferences of the workers in each form of activity. Under this plan the activities and the active participation follow the law of supply and demand. The appeal is made to all. The institution is dependent upon the coöperation of all its members.

This type of organization was designed to prevent the splitting up characteristic of the horizontal type of institutional organization. In place of a large duplication of membership in many organizations, we here find a widespread participation in a variety of related activities. Responsibility for initiative is distributed widely; but responsibility for execution is concentrated in the minister and the official board. It is the opinion of the investigators that this general plan accounts in large measure for the fact that the church retains in active participation a far larger proportion of its young people than do any of the others coöperating. While in actual practice, Church B may fall far short of the total possibilities of the set-up, the experiment now going on is well calculated to evolve an effective democratic organization with a large body of trained leaders.

The work in Church B has been carried on in this manner for only seven years; and the difficulties encountered in making a transition from precedents dating back almost seventy years can well be imagined.

Pupil Organizations

IN Church B, just described, training and experience in organizational procedure is brought about in two ways: Each departmental age-grouping above and including the junior elects officers and observes parliamentary procedures. In the second place, clubs of various sorts are formed for special objects and activities such as basket ball, volley ball, sewing, swimming. These clubs are usually classes within a department.

In the other churches coöperating, with one exception (F), most of the classes in the intermediate department and above are organized as units and conduct their own group affairs. The number of pupil organizations varies from a few to seventy-five or more in the larger churches. These organizations show numerous duplications of membership. About 30 per cent of the pupils in the ten churches, however, are enrolled in no organization, the range being from 18 per cent to 58 per cent.

Certain educational problems growing out of the potential competition between the church and secular agencies of the community as suggested in the description of Church A (pp. 29-32) are similar in all the churches. In addition to the problems raised by the large percentages of church-school pupils who report no organizational activity or experience, from 7 per cent to 30 per cent are members of organizations outside the church but not members of any church or church-school organization; from 9 per cent to 35 per cent are members of church and church-school organizations but of no outside organizations; from 17 per cent to 50 per cent are members of organizations both in and out of the church. Some pupils are members of no church-school organization but of five outside; some, in contrast, are members of six church or church-school organizations and none outside; and, finally, some are members of six inside organizations and five outside.

With four exceptions (Churches A, D, F, and J), the pupil organizations follow conventional lines. The mass of pupils do

not receive training in leadership unless they receive it in outside organizations. Whether there are many or few organizations, there is little active pupil control. The fault lies in too great a degree of adult domination and an accompanying lack of interest on the part of the pupils. The suggestions made in the report to Church A (pp. 47-48) could be made with equal propriety for all of the churches coöperating.

Church A, as already pointed out in Part One, has experimented extensively, seeking a greater degree of pupil control and less adult domination, usually termed supervision.

In Churches D and J the young people's groups are engaged in working out their own concrete problems, both of a personal and group nature. For example, one group was conscious of a lack of interest in drama as compared with another group of the same age in the school. A first-hand study of the principles of dramatic structure seemed to them to be the most worthwhile thing to do to remedy their lack of appreciation. Other groups approached problems such as: Can I change or add to my personality? How to remedy self-consciousness. What are the prerequisites to marriage?

In Church F, the small rural church, the usual order of instituting organizations has been reversed. In place of organizing a group and then hoping to find something for it to do, the need for certain types of activity brings the organization into being. In addition the activity becomes the absorbing interest of the pupils and not the instrument of a hopeful leadership—the institution is out of mind entirely, it is the work that matters. In an instance that will be described more fully later, the pupils became aware of the pressing need for layettes in certain quarters. They had little or no money; but they did possess varying degrees of talent in needlework. An organization including members of the primary department grew out of the needs of the situation; and ways and means were devised to obtain the materials and to make the layettes. The renovation of the carriage house and stable to make a church-school building is another illustration.

Church F is perhaps favored by the isolation of its situation, having fewer conflicting forces at work dividing the interests of its pupils. Churches D and J, faced with this division of interest, have approached the problem from the angle of the major

common interests of the groups. Additional illustrations of the organizational experiences of the church-school pupils will appear more appropriately in later chapters.

Certain questions prompted by the above illustrations emerge in this connection. (1) Can the stereotyped forms of pupil organizations, with their outlines of suggested activities, meet the needs and interests of pupils in a variety of changing environments and social situations? (2) Do pupils know their needs, or is this part of the progress of education? (3) Are the functioning parts of the church schools isolated from one another just as are those of the typical church? (4) Would it be possible to correlate the entire religious life of the church community in such a way that the enthusiasm and activity of its younger members would automatically ensue? (5) Is not the vital interest of youth of sufficient importance to the church to warrant experimentation with forms of organization more in harmony with modern life than are those of the average church?

Supervision

FIVE of the churches, A, C, D, H, and J have directors of religious education called ministers of education in three instances. In Church B the pastor is the general superintendent of the educational work. In two of the churches, E and G, the minister acts as director and supervisor. In one church, I, the former full-time secretary of the congregation, a layman, has been relieved of certain duties and has been made director of the educational activities of the Sunday school.

In Church A the director's responsibility is purely advisory. Only a small degree of final authority is vested in the educational committee. The various departments of the church school are more or less independent, save as the director, the board of education, and the superintendent can educate and influence. There are seeming advantages in this type of supervision, as indicated in the report.

In Church C the director has autocratic powers.

In Church F the volunteer superintendent and the minister act as supervising directors, the former, a lady, doing almost all the work.

Church D shows a combination of foresight and happy ac-

cident in its provision for supervision. Press of work forced the introduction of assistance to the minister; and, being a younger church with few hoary precedents, it adopted the practices that seemed best in 1925 and began its own evolutionary process. The minister of education has general supervision of the work, and appoints the teachers subject to ratification by the board of education. The general superintendent elected by the congregation has charge of the general routine administration duties. An associate director of education supervises the second-grade work and the girls' activities. A director of boys' activities is engaged part time. This large number of assistants is required to care for the fifty or more organizational meetings held each week.

The present process is designed to leave the director free to make his supervision educational rather than purely administrative, in order to build up an effective staff and revise procedures when necessary.

Church H practices a system of supervision of leaders and activities designed as a form of in-service training. Each important head presents the proposed outline of work for the month in a conference with the director, and later makes a report of the work and the response of the pupils.

Church J employs a paid staff of trained teachers; and the work of supervision is done entirely through conferences with the teachers and the monthly teachers' meeting. Each teacher submits an outline of the work proposed for the year to the associate minister in charge of the church school for his criticism.

In Church I the 127 staff members very obviously cannot be observed with any regularity by the director of education. Each department superintendent regulates the routine work of his department. At the weekly teachers' meeting, which 95 per cent of the teachers attend regularly, the general welfare of the school is discussed and departmental problems or projects are proposed. Each grade division then meets in conference; and one of the teachers chosen a month previously, or the director, teaches the lesson for the next Sunday as though the group were a church-school class. This is followed by a discussion period in which questions and criticisms are voiced. There was at one time, and still may be, a need for this procedure in this situation because of the enormous number of teachers needed

and the almost total lack of training of those who volunteer for the work.

Most church schools are organized purely by age-groups or departments, each one of these units being complete in itself, with its own committees and officers. Rarely are the basic functions of the church school—worship, study, social service, and recreation—represented in its organization. An exception was described in the report on Church A, where there is a worship committee which acts as a corps of advisers for the worship programs of the entire school. In Church D trained leaders stimulate and direct activities such as dramatics and recreation for all groups. This method of unifying the work of the school does not at any point include the entire church; save in the case of Church B, which, as already noted, is vertically organized, so that its functional committees on worship, missions, etc., operate for the entire membership, young and old.

While supervision of a creative nature is unusual even in the ten churches studied, its values are obvious in the stimulation of progressive work. This is particularly true of Churches A and D, in which the directors are occupied largely with the task of training the volunteer leaders. It was apparent in all the churches, however, that with few exceptions the volunteer workers are ready and eager for expert assistance; and a fine *esprit de corps* makes it possible in most of the churches to put the right person in the right place without ill feeling. Even the directors of this study were flooded with questions and problems presented by the staffs of all the churches visited.

The Religious Education Committee

ALL but one of the church schools have boards or committees of education appointed by the official board of the congregation. The work of the board in Church A has been noted. The board in Church D functions in a somewhat similar manner, but is more of an advisory group to the director than in Church A, and less active in diagnosing the needs of the situation. In Church D the director brings his problems and suggestions to the board for counsel.

In Church I the board is the guardian of the general policy and gives a free rein otherwise to the director. In all the other churches the boards of education add prestige to the work of

the director by giving their sanction to his program; but are, in the main, concerned with general principles and general practices rather than with educational advances. Usually only a few individuals in each congregation are trained for such work; and the directors and the teachers are likely to have a better grasp of the situation than the board of education.

One result of the presence of boards of education in churches, however, is the safeguarding of established precedents and stereotypes, whereas it might properly be regarded as the duty of such a board to aid in establishing progressive methods when these are called for by changing situations and changing knowledge. Perhaps the greatest problem of all is still the horizontal type of organization, which leaves the several parts of the church in isolation from one another. In the case of its educational program, this isolation is a disastrous weakness in administrative policy.

CHAPTER XXI

PROBLEMS OF LEADERSHIP

THE coöperating churches, although exceptional in many ways, present the same problems with regard to their leadership as are found in the general run of churches. They are, save in three instances, dependent on volunteers who can be prevailed upon to assist in the work. Those found willing to give time to teaching reflect the socio-economic distribution of the church as a whole—they do not, on the whole, rise above the average. Many of them have in years past had teaching experience, but are unfamiliar with modern methods. In each church there is a considerable body of individuals well qualified to serve as leaders who are already actively engaged in educational pursuits outside the church and feel unable to assume additional responsibilities.

Church Policy and Teacher Attitudes

No attempt was made to estimate the success of administrators in correctly placing their available teachers, nor were any formal rating scales used to appraise the work of each teacher. The general quality of the leadership is reflected in the work actually done, to be reported in Part Three, and a rough approximation to the teachers' attitudes was made by checking those of the following descriptive terms that most nearly applied:

1. Attitude toward the investigation: Coöperative, Antagonistic, Inquisitive.
2. Attitude toward progressive methods: Interested, Indifferent.
3. Type of thought: Creative, Stereotyped.
4. Attitude toward self: Complacent, Eager to learn.
5. Attitude toward results: Satisfied, Dissatisfied.
6. Direction of attention: On pupils, On the system.

For example, in the absence of extenuating circumstances such as a clash of personalities or tactlessness of the investigators, any teacher or leader evincing antagonism to the study it-

self would probably not exhibit many of the more desirable qualities in the scale and, as confirmed by direct observation in numerous cases, would seldom show evidence of creative teaching or an extensive knowledge of the science of education.

On the other hand, exhibitions of interest or activity served also as a partial index of the present qualities and attainments of the leaders, as well as possibilities for future growth and development.

Very naturally there is a high correlation between the type of functional process in effect and the attitudes evidenced by such a rating, since stereotypes are more susceptible of change in proportion to the degree of alertness of the leadership rather than in proportion to their educational fitness. Certain types of preparation and training are themselves the consequence of stereotyped concepts and lead to conventionalized methods.

Antagonism developed in only two of the churches. Some teachers were indifferent to the survey in four of the churches, with the majority of the teachers falling in this class in two of the four churches. In three of the churches the majority of the teachers also showed strong indications of stereotyped thought and procedures. The attitude of the majority of the teachers in five of the churches, however, evinced attitudes of dissatisfaction and eagerness to learn even when a stereotyped process was at work in the church. Most of the instances of progressive and creative work were also found in these churches.

Church Policy as Affecting Selection of Teachers

As already noted, teachers were usually selected on the basis of willingness rather than competence, though the most competent were naturally solicited, and in many cases procured.

In general, the staff actually procured seemed to consist of individuals quite ready to conform to the existing methods and arrangements rather than to seek progressive developments upon their own initiative. Church A, as shown in the report, contained many teachers of originality who were making genuine progress. In this respect they reflect the attitude of the administration. In Church C, the curriculum is the center of interest for both leaders and pupils. The problem uppermost in their minds is: How can we cover the ground and learn the con-

tents of the prescribed courses? Whereas in Church A, attention is focused on the needs of the pupils, in Church C it is concerned with the system in vogue. The types of teachers selected for these contrasted policies naturally differ. The system in Church C makes for stability. That of Church A makes for creativeness. In Church C the teachers made the "reports" called for by the study. In Church A these reports were the occasion of self-questioning regarding the educational significance of the work being done.

Church I presents a slightly different situation. The procuring of some 135 leaders and teachers even from a congregation of over two thousand is no small problem. The number of replacements necessary each year (from 10 per cent to 15 per cent) exceeds the total number of teachers in some of the schools coöperating. The administrative staff very obviously must accept the situation at its face value; and the selective process cannot be as rigid as in Churches A, C, or D. Each year the vacancies or necessary changes are listed and workers are solicited. This slate of officers and teachers is presented to the annual congregational meeting for election.

Teachers in Church D are selected for a particular type of job or problem. The task or the problem may be quite foreign to previous experiences in any church. For example, at the time of the study, special leaders were being sought to supervise the free periods of servant girls in the community.

The selective process in Church D has gathered together a rather high grade of teachers. Sixty-six per cent of the divisional superintendents have had college degrees or higher (22 per cent graduate degrees).¹ Forty-four per cent of the teachers have had college degrees or higher (13 per cent with graduate degrees). Forty-three per cent of the leadership staff have had either advance training in education or religious education or both. The age-grouping of leaders and teachers also reflects the outgrowth of the church's emphasis on the needs of the situation. Five of the seven superintendents who reported their ages are between twenty-one and forty years of age; of the thirty-four (out of forty-three) teachers who reported ages, 32 per cent are under twenty-one; 44 per cent are twenty-

¹ Each grade-age is named a division instead of following the usual departmental nomenclature.

one to thirty; 18 per cent are thirty-one to forty; and 6 per cent are over forty.

The years of service in the church school are also increasing. Twenty-three per cent have served five years; others have served from six to twelve years consecutively. Although 75 per cent of the teachers lost to the school during the seven-year period from 1923 to 1930 taught two years or less, many of the teachers lost had served only as assistants and some were students in a neighboring university. The teacher turnover, including the loss of assistants, was reduced from 58 per cent a year to 35 per cent a year during the same period. As one of the chief aids to recruiting and training new teachers, the policy of appointing assistants to the teachers is noteworthy. The best are easily sorted out and retained for active service after having had experience in the classroom with the groups to be taught.

Churches E, H, and J employ a complete staff of paid teachers and leaders. Each of these churches operated under a definite policy seeking to transmit a heritage. Church J seeks to foster its liberalism of thought, and Church E seeks to reinterpret a long-established heritage of religious faith and practice to its children.

Church J decided to pay its staff quite against the will of its volunteer staff, who felt the work should not be on a pay basis. A study of the benefits, and a comparison of the problems in a neighboring school employing a paid staff, suggested the change. Church E is following the established practice of leading synagogues. In both instances, however, a scattered constituency made the move a most necessary one to fill the quota of teachers.

Aside from the fact that a larger percentage of the teachers in these two schools are also actively engaged in educational pursuits, Churches E and J report a greater degree of regularity and preparation than do the other churches and with two exceptions, Churches B and I, have a greater percentage of attendance at staff meetings.

Since few churches could support a full paid staff, the problem of the comparative value of the work done by paid teachers and volunteers is not a crucial one. Furthermore, trends in current religious education suggest as an alternate approach to

the problem the employment of a few professional teachers who are assisted by several volunteers, as in the instance in Church A given on pages 59 and 92 ff.

One observation relative to Churches E and J is pertinent, however—the policy of the director and the church controls the activities of the leadership in the work of religious education. When creative work is suggested or started by the leaders, or when changes are contemplated, they are quite as subject to hostile criticism as in churches with a volunteer staff. The presence of a stereotyped policy, whether explicit or the result of former precedents and parental demands, colors the work.

In-Service Training of Teachers

IN six of the ten churches, the teaching staff showed a growing tendency to doubt the worth of existing teacher-training courses. It was objected that these were too elementary; that specific problems, not average problems, were faced. This criticism seemingly increased in proportion to the degree of analysis made of the needs of each local situation. Dissatisfaction no doubt will grow as churches begin thinking about the types of problems these more progressive churches are now facing.

In endeavoring to meet the needs of the staff, different forms of in-service training were adopted in the different churches. Four different types were noted, as may be illustrated by reference to Churches A, B, D, and I. If the functional process is organized as in Church A, in which various activities of the pupils are supervised by advisers throughout the whole range of grade ages, as, for example, in worship, the problems of in-service training become matters of activity specialization. Leaders, therefore, are concerned mainly with the development of techniques within the range of their special activities. The correlation of the work is largely dependent upon the interaction of the advisory units of these specialized activities rather than upon the unification of each group.

In Church B, on the other hand, although activities are differentiated, each group participates in all of them under the same leadership, except in the case of athletics. Under the present set-up, the regular monthly workers' council becomes a necessary medium for stimulating training. The superintendents of the departmental age-groupings must become familiar

with a wide range of institutional activities. The correlation of the work within the church, and the integration of the work within each department, are dependent upon the degree of stimulation which the minister can infuse into the leadership at these meetings. To this end, current literature is reviewed and discussed by the group as a whole. Each department then seeks to adapt its procedures to grade and age. To assist each group to a well-rounded program, advisers to the teachers are appointed for each major activity. This set-up discourages the specialization of teachers in any one line of activity and tends both to differentiate and to unify the experience of the group.

In contrast with Churches A and B, the set-up in Church D tends to produce a corps of special leaders for the activities of specialized groups. As already pointed out, each leader in Church D is chosen for a particular task. The director (minister of education) keeps in close touch with the planning and process of the work. Frequent conferences between the director and the individual leaders, along with the regular monthly staff meetings, tend to keep the specific problems of the separate groups in the foreground. This may possibly account for the complaint of teachers in Church D that their needs are not being met at all points by current literature.

Quite naturally each teacher and leader in Church D sought for some assistance or suggestions throughout the wide ramifications and implications of the survey, as well as in the reports made to the church by the directors of the study. To their way of thinking, the extensive library of the church school, even though augmented by privately owned literature and the privilege of borrowing volumes from nearby educational institutions, was quite insufficient to meet their needs. In keeping with this situation 85 per cent of the teaching staff were properly characterized as "eager to learn." On the other hand, group needs of a general nature rather than specific needs of individual pupils occupied their attention.

The standardized denominational program administered by the type of in-service training in Church I, already described—pre-session lesson teaching, rather than observational supervision—reduces the personal classroom contacts between teacher and officials to a minimum. Problems of program and procedure can be disposed of by routine methods, and the teaching

staff consequently finds itself forced to master only a ready-made technique. In Church I, therefore, the main reaction of the teaching staff to the study was "inquisitiveness." A scattering few brought problems for appraisal and suggestion. An additional group of the leaders showed interest in current practices in other schools. The forms of the study implied the existence of certain practices elsewhere with which the teachers were unfamiliar, and the questions asked were mainly for information. An examination of the library facilities showed a most complete list of denominational publications, but few of the recent progressive publications dealing with religious education. These volumes were used mainly by the departmental heads and less than a fourth of the teachers showed evidence of being at all familiar with the available literature. A great deal of emphasis is placed upon the yearly teacher-training school conducted for one week in the district.

In each of these instances illustrative of the four types of in-service training engendered by the organizational machinery of the church schools coöperating, a large part of the advances made come from direct experimentation suggested in part by the literature recommended to the staff. It is to be expected that individuals of the staff in every school would still be bound by precedent in thought and action. This fact appears in the data of all the churches coöperating. Nevertheless, the amount of experimenting and questioning of methods and results found in the majority of the churches visited is most encouraging.

CHAPTER XXII

BUILDINGS AND EQUIPMENT

A MODERN factory or business house adapts its quarters to the specific activities to be performed; and these in turn are the result of detailed surveys of needs to be met. To what extent are the ten church plants included in this report responsive to comparable needs and the activities to be performed? The difficulties faced by Church A in using a plant unadapted to its functions have already been pointed out. A few facts about the other plants will prove of value as a background for the later consideration of the purposes and methods of the educational programs of these churches.

The church-school units of six of the ten churches were erected within the last ten years, four of them within the last four years. The monetary value represented in the six plants, without equipment, is more than a half-million dollars. Three of the other churches are using renovated buildings or renovated church-school units from fifteen to thirty-five years old.

The Newer Plants

THE newer plants are admirably adapted to the work for which they were intended. The newest, Church C, represents the best of modern construction, embodying all the most recent ideas regarding sound prevention, lighting, heating, and ventilation. The appointments reflect the current trends away from small constricting classrooms; and all suggestions of the traditional "school" are ruled out of the picture.

The three-year-old plant in Church I, on the other hand, provides for separate classrooms of a size to accommodate about ten pupils and a teacher. The classrooms are grouped around three sides of each class-assembly room and are sound-proof. The seating arrangements in the assembly room provide eleven chairs in a row and as many rows as classrooms, thus making it possible to obtain orderly entrances and exits to and from classes. Below the first grade, the rooms are located and spaced especially for nursery, kindergarten, and beginners

work. The plant was planned for the needs of the adopted standardized program.

Churches B, E, G, and H have splendid plants and equipment readily adapted to the uses to which they are now put, and provide rooms of varying size for the needs of larger or smaller groups at work. Churches A and D are using former church buildings later adapted with additions for church-school work. Church J has a plant built twenty-five years ago and it is still fairly adequate for the special needs of this church school. In Church F the members of the church and school themselves transformed a carriage house and stable into a very usable plant, and the equipment is also mostly homemade.

Values of Elaborate Plants

WITH the exception of the last illustration, imposing sums of money are invested in the buildings used for religious education purposes by these churches. Is this expenditure a vital factor in religious education? Are modern plants a necessity for effective work?

These questions must be approached from several angles. In the first place, the lack of any facilities and equipment as well as money in Church F was a blessing in disguise. The coöperation of the membership of church and church school in creating suitable equipment was both highly educational and successful. From the standpoint of satisfaction, interest, loyalty, and care of the equipment during use, Church C offers an illuminating contrast. Three weeks after the opening Sunday in the latter church, numerous marks of abuse and disrespect evidenced the lack of appreciation of some pupils for a magnificent plant in the construction of which they had had little or no active part. The same sort of reactions were seen in other churches also.

In the second place, the samples here represented show that the most up-to-date plant and equipment become obsolete after a period of years. Portable buildings, making flexibility possible, would be more usable than many existing costly edifices.

In the third place, as was shown in Church A, the need for certain types of equipment becomes obsolete through changes in the community.

The ten churches here coöperating are a sufficient basis for showing the fallacy of erecting a plant according to general or

average standards of utilitarian construction. The needs of a particular situation should govern the type of plant and equipment. In addition, since changes are always imminent, good sense and the trend in current practices in education suggest the extreme usability of soundproof portable partitions separating a large space into rooms, thus making for flexibility, rather than permanently partitioned rooms for the use of the immediate present. Here is a field in which church architecture might well experiment. Many old buildings could also be adapted by this means.

Finally, while the type of work done may be limited by the type of plant and equipment, on the other hand, very prosaic and inferior work of an extremely formal type unjustified by any extenuating circumstances was observed in some of the most complete and up-to-date plants. In contrast, some of the best and most fruitful work was observed in makeshift quarters by classes laboring under difficulties, showing most clearly that costly buildings and splendid equipment are a convenience but scarcely a necessity.

The presence of a complete modern church-school unit therefore carries obligations as to the use of it. Preceding the erection of a plant designed for the requirements of a particular situation, the leadership needs to work out how the new structure is to be used in accordance with the needs of the pupils. In other words, leaders and pupils cannot benefit materially by, nor appreciate, a new plant unless the leadership watches its possibilities.

Equipment

IN the newer plants the equipment is designed to meet the type of work now engaged in, and the traditional needs for grade and age have been carefully worked out. This applies especially to chairs, tables, wardrobes, cupboards, and the like. All the schools cooperating recognize and respect the mandates of such requirements; and sufficient literature is available on the subject to obviate an extended description here.

Variations of work such as have been described in Church A, third period (see chap. x), necessitated large floor areas and adapted equipment. Other examples appeared in Churches J, D, and E. In Church J a group of boys were observed at work

under guidance making model airplanes, including the making of designs, "dope," glue, and so on. This work was also in the nature of a third-period session. Other groups were engaged in work correlating nature study and various handicrafts. The group modeling airplanes, etc., worked in a well-lighted room having a composition floor, tables, work-bench, tools, cabinets, lockers, storage bins, and the like. The nature study and handicraft group used several balcony rooms, well lighted and supplied with presses, easels, and other equipment. In Church E, one Sunday was devoted to classroom work and the next to correlated project work entailing a large amount of handwork and construction. This necessitated special equipment. Both classrooms and larger areas were needed; tables, sand boxes, and easels were provided; and, occasionally, the floor areas were used for outlining large projects.

These examples are sufficient to indicate the relationship between building, equipment, and type of work done. Additional instances will appear in the analysis of subsequent topics of this volume; and the relationship between space, equipment, and the kind of work to be engaged in will be shown more fully.

PART THREE
TEN CHURCH SCHOOLS AT WORK

CHAPTER XXIII

MAINTENANCE ACTIVITIES

PART TWO of this report has described various aspects of church-school organization as these are affected by diversity of situation, precedent, and denominational emphasis. From a functional point of view, the organic features should grow out of the activities that make up the basic functions of the institution. That this is only in a general way true of the churches studied has already been pointed out. Social service, recreation, study, and worship are provided for; and a plant and an organic life are maintained for this purpose. Yet these functions are usually thought of as things done for pupils rather than as the fundamental processes of the church's life in which the children are led to participate.

In fact, there is little clear recognition of what the basic functions of the church are. Of course, among denominational leaders, there are differences of opinion on this point; but it is an obvious fact that those who are responsible for the teaching of the pupils do not conceive their work in functional terms. It is not surprising, therefore, to find rather vague provisions made for the functions just named. In some instances the function of worship is provided for by special advisers who are responsible for this phase of the school. This is the case in Church A. Occasionally, also, the recreational activities are handled by specialized leaders. Study is the one activity most clearly recognized; and, as already noted, this is usually thought of as independent of the other activities, rather than as a means of making them more intelligent.

In this and the following chapters, brief reference will be made to the procedures actually found for carrying on the functions of maintenance, service, recreation, study, and worship, whether or not these constitute recognized features of school policy. It is proposed that by this classification of activities more light will be thrown on the educational significance of the work now being done than if the activities are thought of in purely structural or conventional terms.

Care of Church-School Buildings

ALL the churches coöperating in this study provide facilities for and maintain the work of religious education. Church policies differ, however. For example, in Church D the pupils are urged to provide sufficient funds through their offerings to pay for church-school supplies and a part-time secretary. Some churches, for example Churches B, C, and I, have a common church fund to which the pupil offerings are added.¹ Others, such as Church A, use the pupil offerings exclusively for benevolent projects of the church.

When the churches began an analysis of the maintenance activities of the pupils, the reports showed quite conclusively that under modern conditions there is only a small amount of routine activity open for pupil participation unless the leaders consciously plan for it, in recognition of its educational significance. Janitors ordinarily attend to the care of the school plants. As noted previously, however, the financial strain in Churches B and F brought numerous opportunities for participation by the pupils. For example, in Church B the older pupils and members of the church made a complete set of furniture for the chapel of one of the departments under the direction of skilled adults. Church F, it will be recalled, created a church-school unit by renovating a stable and carriage house, making furnishings, fixtures, and so on. In Church D, however, such activities are impossible, since local trade unions would oppose this volunteer use of adults in supervision and coöperation.

When committees began working on this phase of the report, it was clearly evident that only a few of the teaching staff had given the matter much thought. Very frequently, in searching for activities to report, participation of pupils in service to others was included.

Aside from Churches B and F, where the need created the activity, only Churches A, C, D, and I showed any considerable degree of concern over the paucity of such opportunity. Church A has been reported in Part One. Churches C and D have made serious attempts to enlist the pupils and to organize the few opportunities seemingly open to the children. Both churches

¹ In accordance with the denominational standard, many pupils of Church I tithe.

have experimented in giving proper recognition to such pupil needs. In Church C participation in maintenance activities is assigned when volunteers are slow in offering their assistance. Church D, in contrast, has directed the attention of the pupils to the needs for such service. This has resulted in an organized form of pupil activity regulated largely by the pupils themselves. Committees of pupils now "dutifully" take their turns in assisting. Economy in the use of light and heat, the regulation of ventilation, assisting in putting the rooms in order (due to duplication of use), and tidying them after use illustrate possible opportunities when such outlet is sought. While no records have been kept in Church D, the leadership reports that few escape such "dutiful service," whether found enjoyable or otherwise, since the pupils are keen to whip recalcitrants into line.

Church I has prepared a series of pamphlets describing the duties incident to certain offices in the organizational life of the pupils; and many of these direct attention to maintenance details. The older classes in Church I also house-clean their own rooms thoroughly at intervals.

In some churches the parental attitude, "We can pay for that," or "Children don't go to Sunday school to do the work of the janitor," confronts the leadership with a delicate complication of problems with the result that leaders either mildly acquiesce in the present situation or themselves acquire a like attitude.

The best recognition of the worth-while aspects of pupil participation in maintenance, more especially with a view to the worth-while part pupils can have in planning for their own quarters, came in the form of a request from a group of young men in a church that was forced to drop out of this study.

After a destructive fire, this group of young men, then twenty-five years and over, requested that the committee on reconstruction should study the history of their own case as a suggestive guide in planning for the decoration and furnishings of the new plant. Their change in status from a "problem" group, to their own way of thinking, came after the experience of creating and furnishing an attic room of their own, thus making them copartners in the enterprise. Their interest carried over to the point of using the same room once each week (until the fire) themselves; but, at the same time, giving free

rein to the boys' groups of the school in changing and redecorating the room.

In short their suggestions were as follows: (1) Permit each group, increasingly with grade and age, to choose and arrange all furnishings and decorations for their quarters. This is an educational process and necessitates thought for both present and future group needs. (2) Permit each group to spend a specific amount in such enterprises, thus likely encouraging group initiative to the point of making additions.

This suggestion would reverse the usual order of procedure. In place of finding a church-school plant decorated and equipped throughout with the best, let us say, the pupils would pass through the experience of examining their needs, weighing possibilities, contrasting both utilitarian and aesthetic values; and through this process they would come to a sense of ownership and an appreciation of the value and beauty of the property otherwise quite foreign to their interest and experience. The suggestion also recognized the potentials for greater loyalty to the institution of which care of property was a real though small part.

Participation in Church Affairs

EXCEPTING in Church B, where the separation between church and school has been eliminated to a large extent, and in Church I, where the pressure of point-standards sets very definite requirements for specific pupil activities in and with the church, there are few opportunities open for pupil participation in church affairs in any of the churches. The minister of education in Church D summed up the situation most significantly: "What can children do? Adults fill the church offices and the activities of other organizations are equally exclusive." Nevertheless, this problem is being studied at present by Church D, and a conscious effort is directed against the existing separation of church and school.

Churches A and C set apart a portion of the adult worship service as a children's service for the church-school pupils with a sermon by the pastor.

In Church J the minister of education conducts the junior church service for children eleven years and older. This is usu-

ally quite similar in outline to the adult service. Upon occasion pupils address the group in assembly.

All the churches report child participation in activities of assistance to other church organizations, such as waiting on table or singing in the junior choir; but such activities fade into insignificance when compared with the educational value of such coöperation. As suggested in the Church A report, this situation seems to continue even after adolescents have joined the church. Returns of a larger sampling of pupils from other churches on Form A 16^a show that the newly made church members are entirely at a loss for participating activities when once they join the church, having even less to stimulate them to activity than they formerly experienced in the work of the church school.

CHAPTER XXIV

SERVICE ACTIVITIES

SERVICE activities, sometimes more specifically termed social service or inner mission, have long held an important place in the teachings of every denomination. Irrespective of name, such activities revolve around three focal points: the gift, the recipient, and the giver. As ordinarily conceived, such activity seeks to lessen the deficiency of the recipient at some point of need by sharing with him something the giver possesses, implying a social, physical, or spiritual superiority. This applies whether such activities are carried on by individuals, by organized groups of the church, or by service agencies.

This inquiry was concerned mainly with the opportunities and problems involved in the experiences of the church-school pupils and those who, because of the activities involved, are brought into closer relations with the givers. The amount of the service was considered as of less importance than its effects upon the human relationships established or promoted by it.

Obstacles to a Functional Approach

IN the description of Church A, it is clearly evident that opportunities for service activities of a group nature were limited largely to either denominational projects or coöperation with the work of social agencies outside the church. The situation is similar in all the churches coöperating in the study.

Social service agencies outside the church, such as welfare agencies, clinics, hospitals, orphanages, family societies, community chest, and the like, have reached out into a very wide range of human needs in effecting social adjustments. (Whether such agencies are meeting the needs at all points, however, is a different question.) In addition, the economic situation at the time of the study brought from this large list of community agencies a continuous stream of urgent solicitations to every church. These requests stressed both moral and patriotic obligations. Denominational appeals were equally insistent.

These appeals were presented in most instances as group

needs—families or larger units. The case reports of investigations made by the agencies were used by them as vehicles of propaganda; but they also provided the data on the basis of which the churches could select the families or institutions they wished to aid. The kind and type of assistance and contribution necessary were also definitely outlined in most instances. These facts tended to reduce at one point the educational worth of pupil participation in these activities of service to a low level. There was little opportunity for pupil investigation or pupil initiative; in fact, the huge demands discouraged the attempts of the leaders when such inclination existed. On the other hand, they afforded excellent opportunities for a deeper understanding of the way the community as at present organized attempts to care for its unfortunate members.

As a matter of fact, parents in churches of the higher social levels forbid first-hand pupil investigation into social conditions, on the ground that the process would be hazardous to the mental or physical well-being of the children, exposing them to contaminating influences. Parents also assume that the work can best be conducted by the organized agencies. In this view, they may be entirely justified, as the only experts available are associated with these agencies. But the real reason was probably expressed by the frank statement of one parent, a member of a church committee on service: "Such pupil investigations would endanger the present social order; they would show the pupils that the tenets of the church are at present only beautiful gestures; and that the parents are hypocrites."

Perhaps the parents merely desire to shield their children from objectionable experiences in the hope that they will be better and happier children. The older generation wants to be well thought of by the younger. It recognizes at least some of its own defects. But can it be rid of them by this ostrich-like policy? Be that as it may, the study showed conclusively that parents in the lower social levels seemingly do not fear the effects of allegedly contaminating influences, and do not enter objections to investigations of actual conditions.

With a few exceptions, the service activities in the churches were stamped by a definite form of stereotype, being either seasonal adjuncts to the other activities of the school or activities approved and suggested by the church. The need to be met was

essentially the sentimental need of the parents and leaders to do something appropriate to Thanksgiving and Christmas, or the institutional need to make a good showing.

Illustrations of Service Projects

A FEW instances were found where the activities grew naturally out of existing situations and one in which the service activity became a very decided educational factor. For example, in Church B, where the functional process naturally includes all members of the church graded by age and ability, twenty-six group activities were reported in which service to others was an integral part of the activity, sometimes an outgrowth of recreation, sometimes in connection with maintenance, and sometimes suggested by study. Nine of the twenty-six activities broadened out to include the whole range of church-school activities. Valuable training and insight into certain social problems were gained by a large number of adolescents who assisted in sorting, renovating, listing, and distributing clothing to needy homes. Orphanage children attend the church school, and their presence is a potent factor in developing among the children a sympathetic attitude toward those of their number who have obvious needs. In contrast with this result, the directors came upon an instance in a church not included in the study where some of the parents withdrew their children when pupils from broken homes or poorer homes were brought into the school. In another case, the threat to withdraw caused the abandonment of the policy of broadening the social group included in the school. In one church included in the study, the children themselves showed by their actions that they objected to having children of lower social levels invited to join their groups.

In Church D several groups of small children (Grades 1 to 3) carried on in the homes as "Mothers' Helpers." In addition to the occasional reporting of experiences by the pupils themselves, the parents coöperated by making a confidential report to the teachers on the activities of the children in the home. The main object of this early initiation into service activities was to train the pupils in observing need for service as well as to help them to guard against doing things that meant loss of time and unnecessary labor for other members of the family. The concept of "service" as the improvement of human relations was

thus engendered, and with skilful leadership could readily be extended to include members of the larger family of the church, the community, and the world.

In the community in which Church I is located, the public administration of charity is not as well organized as in the other communities studied; and the church, therefore, can well support the emphasis in its denominational standard on various forms of personal service carried on individually by church members. In this way many poor of the city are generously if unprofessionally cared for.

In Church F a group of girls, banded together to learn to sew, contributed the proceeds of the sale of their articles to the denominational offering for missions; and for two years were awarded the official banner for the largest *per capita* mission offering in the district. While the children did not court the idea of competition, both they themselves and the leaders feared the future effects of such a policy.

After a period of inquiry, the group became interested in the needs of children in an orphanage eighteen miles distant. They "adopted" and clothed a seven-year-old waif, visited her, and sent her cards of greeting. When an unfortunate happenstance ended this form of activity, the need for layettes afforded a new, but less personal, outlet for their interest in others. Everyone in the school worked. An organization was effected; the sale of articles provided the funds to purchase necessary supplies; the older children sewed and the younger children clipped threads and did whatever else they could. The process necessitated an extensive study of child needs; the care of children (helpful even in their own homes); the value and durability of materials, etc. The most interesting and worthy phase of the whole activity appears when one learns that the workers were only a little more fortunate than the ones they served.

It is quite possible that many similar and worth-while projects of service in other churches coöperating were not reported. Records of the most worth-while projects from an educational viewpoint were usually lacking, and were ferreted out by interviews. A little study of the suggestions and implications of Forms B 9 and B 12 usually opened a new vista to the church-school leadership. As a matter of fact, individual leaders and

teachers who were doing the most worth-while things from the standpoint of the development of the pupils were unaware of the educational significance of the activities engaged in. The thought that so small an amount of service was being contributed by the pupils, and that so many were in need and yet not receiving help, weighed more heavily upon the conscience of the majority of leaders than the thought that the church was losing an opportunity to increase the sense of friendly fellowship in the community, and that its members were losing an educational experience of deep significance for their religious growth.

As will be shown later, perhaps one cause of this general situation is an overemphasis on other church-school activities.

CHAPTER XXV

PROVISION FOR PLAY AND RECREATION

CHURCHES and church schools engage in numerous activities with long-established precedents, without inquiring into their socio-educational significance. An example of this has been shown in the function of maintenance. Leaders conducted very worth-while experiments, and through the coöperation of pupils and others brought much-needed facilities and improvements into being; but the educational significance of the work had not been realized. Perhaps the naturalness of the situations in which these deficiencies were met constitutes their greatest strength as educational opportunities.

Numerous instances of worth-while developments in the social and recreational outreach of the pupils have also been initiated without consciously attaching to them any importance as an integral part of the church-school program.

The Problem Not Recognized

THIS situation has developed largely because institutional needs, rather than pupil needs, have been conceived as paramount. For example, nearly everyone is familiar with the ulterior motives of the age-old church socials. The folks had a good time; but the primary aim in most instances was one of unifying and retaining the interest of the membership, and in recruiting new blood. The stereotypes thus developed and entrenched are still far from extinct.

Leaders in specific instances were surprised when worth-while educational factors as well as lost opportunities were pointed out by the analysis of current social and recreational programs. In addition, very few leaders and teachers grasped the import of the suggested analysis of the relationship between the pupils' organizational life, their free-time activities, and the planning of programs of church-school activity, especially as concerns play and recreation. In addition, the lack of zeal with which committees followed up this part of the investigation when

faced with the indifference of children and parents (in some cases opposition) showed quite conclusively that this large field of necessary investigation will be opened only when the relationship between pupil needs and the program is understood.

Very obviously, the recreational phases of church-school programs must be more than time fillers, however worth while it may be to remove pupils from doubtful or dangerous environments. Furthermore, the degree of pupil participation in, and the opportunities afforded by, organized agencies of the community are also points to be determined.

Adaptation of Equipment

THE description of Church A showed how the church and church school were forced to abandon the use of their recreational facilities because of secular outreach into these fields. New problems emerged, and it was also seen how leadership attitudes changed with subsequent experimentation.

Church C was in the midst of planning for a new educational plant when this study began. The original plan called for a complete gymnasium. The director was especially interested in basket ball and had tried to obtain more extended use of the old gymnasium, but with indifferent results. This was attributed mainly to poor facilities, bad lighting, and crowding of the wings with equipment necessary for the multiple use of the room. Partial returns from other churches coöperating, such as the experiences in Church A, and the suggestions in the plan of the study itself warned against such unvalidated assumptions. Only a small amount of inquiry soon established the cause as quite different in character. It seems that coaches in the public and private schools of the community will not permit members of their teams to play in outside organizations under the influence of a different coaching system. A survey of the interests of the pupils also showed a definite tendency toward other types of recreational activity. The plans were consequently changed. One story of the building was eliminated; the assembly hall could easily be converted for any type of indoor sports, if necessary, and was equipped also for dramatics; other rooms also were planned for social and recreational purposes more in accord with the needs revealed by the study of the problem.

Adaptations of Program

PREVIOUS citations of the organizational life and activities in Church B illustrate how play and recreational programs are carried on. A first-time observer might consider many of these activities rather *passé*; but they fill a need and correlate closely with the socio-educational status of the membership.

Churches C, D, E, and J serve as illustrations of how churches combine the social and cultural needs of their constituency from a recreational standpoint. For example, Church D provides trained leadership for fall and winter sports, since facilities are meager in the community. In addition, the presence of children from two types of homes necessitates two types of recreational outreach. The cloistered and cultured type with a more or less fixed idealism make dramatics and literary clubs an appropriate form of recreation. The modern type hold their dances, straw rides, and theater parties. The fact that homes in Church D are for the most part in apartment houses limits the opportunities for social and recreational life and the church becomes the center of activity. Reference has been made to the needs of servant girls in the community. Vacation camps have also been utilized in Church D; but experience has shown that as the socio-economic status of the membership increases the pupils go elsewhere and the camps must then be filled with less fortunate children from outside the church school.

No provision is made for indoor sports in Church E. Secular schools and community agencies in the large area over which the pupils are scattered provide this form of opportunity. The pupils are organized into groups for the purpose of cultivating the social graces, thus preparing them for entrance into the more sophisticated forms of recreational life in this community.

Church J presents a slightly different variation. No facilities are provided for sports, and none are needed—distance militates against a large number of week-day children's meetings. The chief emphasis is placed upon the development of the social life in the young people's groups. Every meeting and social function necessitates an evening meal at the church. A part-time dietitian has charge of the culinary department, and the project is self-supporting. A stock of supplies is kept in the larder, and *pro rata* charges are made for each function. These

activities are not of the order of night-club life; but they do compensate for the usual evening activities engaged in by many young people and have real educational possibilities, particularly in the self-management features. These groups are graded by age and interest. The clubs combine the cultural, the religious, and the socio-recreational aspects usually found in the multiple organizational life of the church and church school at work.

Church G provides facilities for indoor sports, especially bowling. These facilities are not competing with secular or commercial enterprises, and fill a distinct need in the community. The recreational program, however, could be enlarged and variegated with profit.

Churches G and I, especially, and Church B, to a great extent, do not encourage or provide facilities for cultivating the social graces, especially dancing. Parental, as well as institutional, objections are strong. Church I instead provides opportunity for a large number of group socials of a more or less stereotyped form in response to the demands of the standards imposed upon the work.

Church F shows an extreme situation from several angles. The children do not know how to play together. Rural boys are usually bashful, and engage mainly in feats of strength in rather awkward fashion verging on the mob basis, bringing a host of leadership problems. Attempts at mixed group activity in the past have been very unsatisfactory. Group play raises grave problems of character education. The limited free time of the pupils, even in the presence of opportunities for all kinds of aquatic sports and outdoor life for which urban groups travel great distances, is a grave problem. The leaders would face parental fears and objections if such outreach were attempted. The leadership was studying this problem at the time of the study under the stimulus of one leader who had had experience in boys' camps. Here is a large field for subsequent experimentation and reporting, because so many situations throughout the land are quite similar.

The illustrations have not shown the numerous instances in which teachers and leaders have attempted to provide opportunities for the social good times of their groups. Many such examples were reported by Church I. On the other hand, all too

frequently the teachers fail to realize that play is one of the largest fields open to them in developing the moral and social aspects of character, and instead unduly stress the more formal aspects of church-school work.

CHAPTER XXVI

PROGRAMS OF STUDY

The Functional Value of Study

THE reader will already have inferred that the investigation approached the problem of study with certain presuppositions regarding its function. In general terms it was held that the study of religion as of anything else is for the purpose of making the activities involved more meaningful. In so far as the church school provides the religious activities that need to be learned through practice, these activities themselves constitute the focus of study, with enrichment from all relevant race culture. In so far as the church school fails to provide such practice, the activity focus lies in the daily experience of the pupils outside the school. It is apparent, therefore, that from this point of view the determination of the problems and materials for study depends upon knowledge of the experiences of the pupils.

In communities where the pupils have abundant opportunity for the socialization of daily experience through schools, clubs, and homes, the church school might well center its attention upon those aspects of religious culture that round out the child's grasp of the meaning of life, with especial reference to Bible study and the practices of the church itself. In other communities, where there is a paucity of social experience in schools and homes, the church school has a clear responsibility to provide training also in the activities that make up the life of a religious-minded citizen. Time is limited and must necessarily be given to those interests that can be shown to be most critical for the development of the pupils involved.

Equal efficiency therefore might be credited to schools with a great variety of curricular materials and methods, provided that in each case the procedure in vogue is definitely functional in fact—that is, definitely related to the discovered needs of the pupils. As a matter of fact, however, although great variety of procedure is observed in the churches studied, for the most part the procedures are not based on knowledge of pupil needs but

upon established tradition, denominational standards, and parental prejudice. There are noteworthy exceptions, to which reference will be made; but for the most part, the curriculum is a program of Bible study with a scattering of material on missionary and other characters and generalized problems of conduct, all selected without investigation of, or reference to, the needs of the pupils—much less to the specific needs of individuals.

This statement is not to be interpreted as an unfriendly criticism, however, of any particular church. It is well recognized that, under existing conditions beyond the control of most churches, little more could be done. As in the case of the church as a whole, the movement for standardization has tended to distract attention from local needs.¹ Training courses and teachers' helps emphasize subject matter, which, though roughly "graded," is regarded as universally required irrespective of variations among communities and individuals. The present leadership is largely untrained or, if trained, indoctrinated with an intellectualistic rather than a functional view of religious growth. Only by courageous experimentation on the part of the few churches that are in a position to work independently of the more repressive aspects of church tradition can the curriculum be vitalized.

The Curriculum Materials

THE description of Church A has shown how this church proceeds in the selection of curriculum materials under the stimulus of the inquiries of its educational board. Several types or policies governing the selection of courses are in vogue in the ten churches coöperating.

1. Using denominational literature throughout the school. Churches F and I.
2. Using denominational literature, with a few additional courses selected from other sources. Church B.
3. Building up a curriculum by selecting the best courses available from different publications:
 - a. Courses selected by the teachers themselves subject to ratification by the director. Church J.

¹ See the volume in this series by Hartshorne, Stearns, and Uphaus, *Standards and Trends in Religious Education*.

- b. Courses selected by the director (teachers advisory) as a sequential series throughout the school. Churches C and E.
- c. Courses selected by the director for each group and grade age. Churches H and G.
- d. Courses selected jointly, for each group or division, by the director and leaders. Churches A and D.
4. Elective courses suggested by the leaders for upper-grade selection. Churches A, C, and G.
5. Gathering of own curriculum materials by a few groups in the school, teachers and pupils coöperating. Churches A, E, and J.

Four of the churches, A, D, E, and F, provide a working library of volumes used as collateral reading with the selected courses. In Churches A and D these volumes are placed in the departmental rooms as a reserve list to which both pupils and teachers add from their own libraries or from public libraries. In Church A, pupils and teachers of the third period donated numerous helpful volumes. The libraries in these schools are rapidly becoming research aids rather than merely repositories for recreational and cultural literature.

At one time—and in some instances the custom still prevails—prescribed courses gave the Sunday by Sunday dates for the lessons. The natural reaction of all concerned was to regard the course unfinished if lessons were eliminated. In addition, the church-school period is so short that very few classes ever finish the work as planned or assigned. The ringing of the closing bell, bringing the hurried assignment “Next lesson next time,” has become a stereotyped expression of thought even when not spoken by the teacher. Discussions are frequently broken in the middle of a sentence. There is often little time for a summarization of the work of the day. Even in Church J, where one teacher provides an excellent and original series of curricular materials for his group discussions—in which there is never a dull moment—there is seldom time for summarizing at the end; and a new topic is presented the next Sunday.

Adaptation to Needs

THE contrast between the conventional lesson system and the unit type of work being done in the intermediate department

and third-period groups of Church A suggests several questions: Is it of greater worth to raise and discuss numerous problems of a social and religious nature relating to the experiences of the pupils—either present or for the future—than to devote a larger amount of time to studying each of a few problems? Is there not also a need for week-day conferences and group activities correlating the work of the study periods with experimental projects and inquiries? Since the work of the church school necessitates the presentation of new factual materials while at the same time drawing upon other forces and factors in a child's education and development, how is it possible to make the work of the church school a more effective means for the interpretation and coördination of these diversified experiences?

Very obviously, such questions point both to the needs of pupils and to the technique of meeting such needs. The diversified situations found even in this limited study show that the needs of children cannot be realistically faced on the basis of an average for which a corresponding outline of curricular courses and techniques will suffice. At one extreme, one boy or even a homogeneous group of boys may be receiving a large degree of training and practice through organizational life outside the church school, in literary clubs, in athletic clubs, debating societies, dramatic organizations, and what not, along with an adequate opportunity for sharing responsibility and initiative, both at home and in such organizations. At the other extreme, a boy or group may have no opportunities or may not participate in such activities. In addition, there are numerous groupings of individuals who are led to stress one phase of their personal and emotional development to the exclusion of other forms of social and educational outreach.

Good sense alone would suggest different procedures in each instance. The boy or group with an otherwise balanced program seemingly should receive a very definite stimulation toward things religious, such as studying the Bible, activities in church, and especially guidance in the interpretation of experiences. In its relation to the boy or group at the other extreme, however, the church school faces the task of introducing such individuals into a diversified program of activities, or stimulating them to engage in outside activities.

Various attempts to adapt to needs were noted. For example, Church E tests each pupil entering the school to ascertain his mental and educational age. Since the nature of the work done by the groups in Church E is largely a matter of reinterpreting a mass of facts dealing with the historical heritage of the group as it affects present social relationships and religious needs, the pupils must be placed in groups doing work commensurate with their degree of intellectual growth.

In Church D, several of the teachers devised tests to measure both the intellectual growth of the pupils and their attitudes toward current social and religious practices. To do this at the beginning as well as at the end of the course might assist in evaluating the advances made by the pupils, but the question of practical application to the experiences of life still remains open.

Churches A, D, and J have re-worked the older idea of a young people's society. In place of a prepared curriculum or program, these groups organize their own work democratically along lines of greatest group interest or group needs. An illustration noted previously, in which a group sought a greater appreciation of drama, is one case in point.

Still another procedure that seemingly includes all the other processes has been described in the report of Church A, the third-period group.

This work originally began as a time filler. Leaders at one time took the children for walks while the parents attended church. The restricted area for such activities forced the activities indoors. The first activities were rather elementary and teacher motivated. As the work progressed, and with a change of leadership, the experiment developed into a whole year's work unit as described in the report and (as reported since that was written) served as the basis for continued activity outlined by the pupils themselves.

This group builds its own curriculum. The pupils provide the major portion of the materials themselves or with the aid of their parents. Not only do the pupils *learn* in the common understanding of the term, but they have every opportunity for developing skills in social, moral, or manual craftsmanship. Originality and initiative are stimulated. The selection of ways and means, objectives, or even the trends of the whole unit of

work depends largely upon their own choosing or interest. Very obviously, the leadership problems in such work are different from those appearing in the usual experiences of teachers. The worth-whileness and success of the whole year's work depends upon the skill of the leadership in directing the attention of the group to the crucial points. Very obviously, the planning for the day's work is totally different from the type of preparation needed for a stereotyped "lesson." The leader becomes the directing head of an enterprise in which the assistants and the lieutenants (the pupils) have a share of responsibility.

Certain possible objections raised by the teachers themselves, as shown in the report, question the value of this sort of procedure, since in some situations it might be a mere repetition of work already engaged in by secular schools. This experiment has, however, proved to them that progressive methods are as feasible in a church school as in a day school. Is it possible, then, to find a sphere of church-school activity devoid of secular competition or overlapping (save to use the gains and contributions from such sources) in the purely religious field? Only experimentation can answer this question.

In addition to the attempts at a purely functional approach in the work of Church A, only two other attempts to meet the needs of particular groups were observed in any of the churches coöperating, and both of these occurred in Church D. (It must be borne in mind, however, as suggested previously, that many leaders did not appreciate the educational worth of many things they did; and some of the most worth-while innovations were not reported until the directors of the study noted their presence.)

The minister of education in Church D was confronted with the problems raised by the presence of exceptional children in certain groups. Some of these children were not interested in the existing work; others ran far ahead in mental alertness, and consequently produced disciplinary problems until the group caught up with them; still others were problem children because of mental or emotional peculiarities. Partly at suggestions growing out of the study, an experimental group composed of these exceptional children with enough additions to distract attention from the fact that they had been withdrawn from other groups, was taken by a trained leader, and a de-

tailed study of the developments and activities was then made week by week. By trial and error, a way was sought to effect readjustments through the study of group reactions to different types of programs. Group interest paved the way to a series of related studies and activities in which the exceptional children at the upper levels of intellectual capacity acted as monitors and guides in stimulating the interest and activity of the slower-moving members of the group. Part of the experiment also included a study of worship problems. In other words, in place of studying the children as cases to ascertain the causes of their difficulties as a basis for procedure, the experiment attempted to find a procedure that would unite the group in some worth-while activity and decrease the tendencies toward erratic behavior.

From the standpoint of benefit to other groups this segregation process was a success. As an experiment in creative education, the attempt was disappointing. The chance of hitting on a successful procedure is slight unless a definite effort is made to remove discovered causes of social maladjustment such as a functional process presupposes. This is shown very plainly in the meager reports of the work available at present. For example, the children entered very enthusiastically into the work of bringing and collecting curios from other race cultures. "This eagerness to share in the program was encouraging." "One child who had made no previous contribution brought and shared his books with the group." Three separate groupings of interest soon appeared in the work, and the leaders were aware that too great a degree of formality was again being brought to bear in directing the activities of the groups. The analysis of the work by the leaders at the after-session conferences had a very decided effect upon the naturalness of the experiment—perhaps to be expected, since only a technique was sought—and the suggestions of change very frequently resulted in an unbalanced program with consequent restlessness and loss of interest on the part of the pupils. Perhaps the greatest loss to both pupils and the experiment resulted from too large a degree of adult domination.

The second experiment in Church D, coming partly as the result of an observation of one of the directors of the study, was in the field of parent education. The parents, grandparents, or

nurses usually sat along the side lines in the beginners' division throughout the whole session. Their presence was detrimental to the children struggling with the problem of adjusting to a new situation. It was suggested, therefore, that they might spend their time to better advantage. Twenty-five of these parents and attendants were organized into a group under qualified leadership to study the problem of child nurture and child psychology as presented in the large mass of materials dealing with the subject. The attendance and the interest of the parents proved the need for such work. At the time of the conclusion of the report, little opportunity had arisen for the study of individual cases; but the work has since grown and developed.

Uses Made of Materials

AN analysis of the uses made of the curricular materials in the churches coöperating shows a few illustrations of unit projects, many instances of formal recitation, and a frequent use of the discussion method. For example, Church I makes every effort to provide the means for pupils to learn and retain the Bible facts and scriptural interpretations embodied in its standardized courses. Recitations, drills, memoriter games, lectures, and discussions (the latter consisting of illustrations provided by pupils) therefore play a great part in the class-session work. A limited amount of handwork, mainly of an elementary and illustrative nature as suggested by the courses, is introduced in the lower age-groups.

Viewing this procedure from a functional standpoint, the observer, however, must inquire whether a purely formal approach through this type of pupil participation is sufficient. From an educational standpoint, the value of "study," that is, of the effort to profit by the experiences of others, is measured by its contribution to the achievement of successful participation in the activities that make up the life of the community. Hence the use of existing subject matter is only a part of the process called study. In actual practice, however, the churches studied seem for the most part to treat subject matter as an end in itself.

Nevertheless, practically all the churches coöperating claim that the courses they offer are "life-situation" courses. It is

true that religious educators are recognizing increasingly the values of the life-situation approach; but the term has various meanings. Some teachers conceive of it as implying the use of materials dealing with the experience of children or people in actual life situations. Others go a step farther by stating that the term implies the additional necessity for group coöperation in gathering such facts at first hand, either from their own experience or by observations of others' experiences. Neither view adequately represents the concept involved. The life situation is not a means to an end, a device of the teacher to motivate otherwise distasteful tasks. Rather does it take itself seriously as *life*, carrying with it its own motivation, seeking not to imitate, or primarily to learn, but essentially to do, to make, or to accomplish something which in itself challenges the pupils to throw themselves whole-heartedly into the enterprise. The leader's task is to arrange situations which experience shows to be provocative of experience fruitful both for the enrichment of the present life of the children and for the development of the interest, knowledge, and skill upon which the achievement of growing purposes depends. In the case of a small child the life situation is mainly the situation provided in the school itself. Among older children the school must make up for the lack of experience in outside contacts by providing opportunities within. It is this more functional view that is so rarely met with in current classrooms.

An appraisal of the discussion methods used by the major portion of the teachers and leaders in class sessions necessitates an inquiry into the needs and experiences of the pupils. Do the children of a class have a sufficiently common body of experience upon which to draw in a class discussion? If a given body of material is assumed, the school should presumably provide the experience needed for the understanding and use of the curricular materials. How otherwise can discussion be made a vital factor in influencing the lives of the pupils? These problems are now seemingly ignored; or, if considered, are regarded as solved by the magic formulas of the life-situation theory.

The reader has likely caught the undercurrent of the present situation in the field of *study* as it obtains in these churches. There is no right way or wrong way apart from the needs of the immediate situation.

CHAPTER XXVII

TYPES OF WORSHIP

ALL the schools studied share the trend away from the traditional opening and closing exercises that were in almost universal vogue a generation ago. In all but one instance, the worship was at least roughly graded by the separation of departments. Church F, the small rural school, has a joint ritualistic service for all pupils. Beyond the worship services of the several departments, however, practically no provision is made either for training in the meaning and practice of worship or for the experience of worship in small groups, at home, or individually. This phase of the curriculum, although presenting a wide variety of procedure among the several churches, shared with recreation, service, and maintenance the oblivion consequent upon overemphasis of the function of study or "lessons."

Types of Programs

SOME schools assemble in groups under the direction of the group leaders. For example, in Church I each of the A, B, and C divisions of the school in the primary, junior, intermediate, and senior departments (about ten classes in each division) hold separate assemblies. Besides worship, the programs include business meetings, memoriter games, special features such as selected readings by pupils or classes, awarding of class-attendance honors, announcements, and discussion of the activities of the school in which they coöperate. In Church H the intermediate, senior, and young people's groups meet in assembly under the leadership of the minister of education. The program includes a talk by the leader, announcements, and business meetings when necessary.

Some of the churches have separate departmental services exclusively for worship such as were described in connection with Church A. This type of program (in Churches A, C, D) is an outgrowth of the reaction against the multi-purpose assembly programs just mentioned. The emphasis upon worship as such, adapted as it is to the understanding and interest of

the groups, tends to make this type of worship an educational process in awakening and developing the emotional and religious experiences of the pupils.

Church J has organized a junior church with a service in the church auditorium conducted by the minister of education for the 11-12 year groups and older. This service parallels almost exactly the form of the adult service at a later hour. The pupils take turns in acting as ushers and in taking the offering. The junior choir leads the singing. The sermon is couched in language appropriate to the ages involved and is based upon some theme considered of vital importance to the religious, social, or emotional life of the members. The younger age-groups, excepting the kindergarten and beginners departments, meet in a separate assembly of similar design in which the leader's talk assumes the form of a story or an appropriate reading.

In Churches A and C, in addition to the departmental worship periods, the whole school attends the opening portion of the adult church service, marching out in a body after the children's sermon. In Church C the church-school unit is one block from the church and the groups enter the church in a processional. Both churches recognize the possible advantages and disadvantages of such practice, and question its ultimate value, while depending upon it as a means of breaking down the separateness of the two institutions.

In Church D the whole school above the primary groups attends the adult service in a body about four times a year.

Attention has already been directed to the functional organization of Church B. The forty-five-minute "expression" period itself embodies much that occupies the time and attention of pupils during the worship periods in some of the churches co-operating. In addition the worship services of the junior and older groups not only are regarded as regular worship services of the church but are also integrated with the entire organizational life of the various groups. One difference between the junior church service in Church J and the worship services of Church B is the isolation of the two institutions in the former. If the junior church group in J were considered as fully accredited members of the adult church, the similarity between the services in the adult church and the junior church would make for a unification of the organizational life of the pupils.

There would still remain, however, the problem of embodying the worship in a coöperative enterprise which includes the entire experience of the church.

Methods of Planning

WITH few exceptions, the worship programs of all the churches are planned and conducted by the group leaders. In Church F the denominational program has been used; but this is gradually being adapted and enriched by the leaders to meet the social and intellectual interests of the groups.

Some of the churches encourage the pupils to plan for the worship programs and also to lead them. For example, in Church I, the long-established forms are so familiar to the older pupils that they can plan and conduct a worship service in the church school, young people's societies, and missionary societies quite as well as the adult leaders. This, however, can scarcely be credited as being more than a training of pupils in the continuation of a transmitted stereotype.

In contrast it has been shown how some of the pupils in Church A are given a first-hand contact with worship programs in other churches, and also how the worship programs of the older groups are planned and executed by the pupils under the stimulation of a corps of advisers. A typical intermediate program, planned by the pupils, was quoted on page 115.

Church B also seeks to develop the initiative and the appreciation of the pupils for worship itself by giving them the larger part of both the planning and the leadership duties of the services. In addition a committee composed of leaders and pupils studied the rituals in use in several denominations, inquiring into the significance of ritualistic forms, analyzing the steps in the approach to God as implied in the sequence of responses. With this background these committees prepared and printed two volumes, an "Order of Service" for the juniors and one for the intermediate-senior groups, affording a large selection of responses for seasonal use and for special occasions. A typical junior service follows.

WORSHIP SERVICE

"God's Thought for Us"

CALL TO WORSHIP

I will bless the Lord at all times:
His praise shall continually be in my mouth.

My soul shall make her boast in the Lord:
The meek shall hear thereof and be glad.

O magnify the Lord with me,
And let us exalt his name together.

HYMN OF PRAISE: "Holy, Holy, Holy"

COLLECT

O God, whose name is Love;
Forgive, we pray thee, our wrongdoing,
And fill us with the memory of all thy goodness;
That we may love thee as we ought,
And our neighbors as ourselves;
Through Jesus Christ our Lord.

RESPONSE: "Hear Our Prayer"

O hear our prayer and answer make,
This we ask for Jesus' sake. AMEN.

HYMN: "O God, Our Help"

RESPONSIVE SCRIPTURE READING (*Selected from Psalms*)

HYMN: "Come, Oh Come"

SILENT PRAYER: Lord's Prayer

COMMUNION THOUGHTS

Jesus came to show men what God is and what man may be. One day some Greeks came to Philip and said, "We would see Jesus." Like them, we too would see Jesus.

HYMN (*read responsively*): Verses 2, 3, 4 of Turner's "We Would See Jesus"

HYMN: "Something for Thee"

COMMUNION OF THE LORD'S SUPPER

WE WILL FOLLOW HIM

Jesus said: If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will the Father honor.

"We would see Jesus in the early morning,
Still, as of old, he calleth, 'Follow me';
Let us arise, all meaner service scorning,
Lord, we are thine, we give ourselves to thee. AMEN."¹

RESPONSIVE READING: The Beatitudes

The benefits gained by the original committees making the study and preparing the forms, however, are not lost. Each succeeding group of users is encouraged to study the problem and enlarge the number of prepared forms. Other leaders in Church B have also caught the same spirit. For example, the superintendent of the primary department has studied the response of the pupils to various passages of scripture, songs, and hymns, and an order of service for this group is now ready for printing.

In Church J the minister of education encourages the pupils to contribute to the junior church service by original prepared speeches in place of his sermon for the day.

Church D is now engaged in a study of their problems and is planning to inaugurate a series of experiments seeking to engage a larger number of pupils in the planning and control of the worship.

Facilities for Worship

THE place where services are held is governed quite naturally by the type of facilities in each school and the programs in

¹ Verse 5 of Turner's "We Would See Jesus."

vogue. Some churches, like A and D, use the departmental assembly rooms. Church J uses the church auditorium for its junior church worship. Church C has planned for several large assembly rooms in its new plant, one of which can accommodate the whole school at one time for a joint service. Church H has recently erected a beautiful chapel as a connecting unit between the church and the church school for the worship services of the church school.

In general, whatever the cause, most leaders feel that a chapel or an assembly room used mainly for worship is most conducive to a worshipful response. Church A seeks to make an appropriate setting by means of decorations and lighting. The desire for a more worshipful setting stimulated the coöperative efforts already referred to in making pews and pulpit furniture for the intermediate-senior chapel in Church B. Church J rearranged the seating and added furnishings in the chapel used by the younger age-groups, and reports increased response and participation.

These reports suggest a pertinent question: Are there basic needs for an "atmosphere" conducive to worship through furnishings, fixtures, lighting, and decorations, or can a group worship in a room used as a classroom or a gymnasium as worshipfully as in a special chapel with suggestive surroundings?

Relation between Programs and Participation

PERHAPS the question just propounded is in part answered by further developments in the study. It may be highly desirable for a small child to learn to worship by means of the forms and customs familiar to adult members of the church community. It is assumed that an attitude of worship is developed by observing and participating in established services; that participation is to a great extent made in response to the example set by the elders of the congregation. When, however, with increase of age and experience, there comes a time when conformity loses its appeal and other interests intrude, under present conditions the program alone cannot hold attention or stimulate participation. Teacher domination will not suffice. The call to worship loses its meaning. It is of interest that girls usually participate to a larger degree than boys when the whole service is planned

and conducted by the leaders and when it follows a stereotyped procedure.

That many pupils sense the presence of a stereotype and react against it was shown very plainly in Church D. Several groups of intermediates answered a questionnaire designed to obtain their attitude to the worship programs. The replies indicated that only a few of the pupils had a conception of the meaning of worship. Practically all the replies showed a reaction against formalism. While the likes and dislikes of the pupils would scarcely serve as a complete guide for the planning of the programs, their suggestions were challenging. Perhaps the most outstanding characteristic of the pupils is their very evident reaction against the demands of conformity. The thought that there might be undiscovered benefits is usually absent; and there is a widespread attitude of indifference that hinders personal efforts toward adjustment. Church D therefore faces a double task in meeting the problem. Not only must the activity be made genuine worship and not a mere program, but the process of effecting the change must first attack the mind-set of the pupils against present and past procedures.

Church A has approached the problem, as shown in Part One, by permitting the pupils a large degree of freedom in building their own worship services. The directors of the study noted here a larger degree of interest and participation than in the other church schools studied.

One school not coöperating has procured trained adult worship leaders for the intermediate and senior groups, and attempts to make this phase of the church-school work as much an object of group study as the usual course of lessons. Thus it is hoped that by increasing the meaningfulness of the service the pupils' reaction against existing modes of worship may be overcome. The method taken by the leaders, however, seemed to consist largely of a series of indoctrinating studies explaining the traditional meaning and purpose of the process to which the pupils had conformed in early years. There was little evidence that the pupils themselves were discovering meanings within their own experience and by their own efforts. Apart from such effort, mere conformity is unlikely to develop the power to worship.

Relation between Participation and Time of Worship Periods

WHEN the worship program begins the work of the day, late comers cause interruptions and the pupils show a tendency to "visit" with their seatmates. When the worship period comes at the end of the work for the day, the pupils are frequently tired or restless.

Church A has sought to overcome this in some groups by correlating the worship periods with the study and other activities in such a way that worship comes to be an integral part of the whole work for the day.

In Church D the leaders of the most insurgent group alternated the handwork periods, study, and worship, placing each first, second, and last in the morning session for a period of consecutive weeks. The most satisfactory procedure from the standpoint of worship resulted in the handwork-worship-study order. Lateness was eliminated. The pupils sometimes came an hour before the session for the handwork free period. The desire to "visit" had been satisfied to a certain extent, leaving only the reluctance of the pupils to discontinue the handwork as an impediment to worship. When worship came last in the order for the day, the degree of pupil participation depended largely upon the influence of the study periods and the correlation of the program with preceding activities. While the experiment was suggestive, the leaders were not satisfied with results. This was partly due to the fact that the programs were still largely planned and conducted by the leaders.

Church B, with a forty-minute program, timed in each department to permit the presence of the minister, some coming at the beginning and some at the end of the session, showed no evidence that the time of starting the service determines the degree of pupil participation.

Length of Worship Periods

THE length of the worship periods in the ten churches studied ranged from twenty to forty-five minutes, with an average of thirty minutes. The greatest variation in length of services was reported by Church A. This is to be expected in view of the extent to which the pupils are in control of the situation.

In Church B the two-hour session, with the timed exits and

entrances required for the multiple use of the rooms, permits little variation for any activity.

In the majority of churches, a time schedule is maintained for all activities; and in most cases the pupils seemed to acquiesce without dispute.

Conclusion

ONLY two of the ten churches show evidence of an attempt to integrate the entire school experience, or to use the period of worship as an opportunity to bring to clear realization the meaning of those aspects of experience which may be called action and thinking. Each activity proceeds in isolation from the rest and becomes a way of habituating the pupils to standardized thoughts, attitudes, and practices. In worship, as in the other functions, traditional stereotypes still largely dominate; and where these have broken down, no well-thought-out program of experimentation in the light of an understanding of what worship may mean to children and youth has as yet been attempted. The weakest work now done is in the field of worship—the field in which the church should presumably be most expert.

CONCLUSION

CHAPTER XXVIII

LIMITATIONS AND PROBLEMS OF THE TEN SCHOOLS

THE various aspects of the study of which this is one unit suggest that most church schools of today are still quite largely under the influence of the traditional assumptions upon which current methods of religious education have been built. The local church guards the ramparts of traditional thinking. Parents not only express their faith in the institution, but, as has been shown in this report, very frequently insist upon the continuance of traditional procedures. The validity of such assumptions is seldom questioned; and failures are not charged against the accredited theory itself, but rather against the perverseness of human nature, bad influences, incompetence of the teachers, and the like.

The process of accretion whereby the traditional school has broadened and enlarged its work seems to have effected little change in the underlying historic assumptions; in fact, the acceptance of innovations has depended largely upon their probable worth as agencies for strengthening and perpetuating the accepted stereotypes.

As is shown in another volume of the study,¹ out of the traditional assumptions came the suggestion for a standardized program and process irrespective of differences in situations. Such efforts, even when calling attention to improved techniques, have so far failed to challenge any large proportion of churches to grapple radically with their own problems. The average thought in the matter is that the study of the Bible as such, or the study of a series of courses dealing with the fundamental principles taught in Scripture or enunciated by later leaders, constitutes the function of the church school and the religious teaching of colleges.

The illustrations given in Parts Two and Three of this volume show a few small areas of change in a few of the schools coöperating. These developments mark the points at which cur-

¹ Hartshorne, Stearns, and Uphaus.

rent practices have broken through the well-guarded traditional assumptions. It is of some interest, however, that the larger part of such rethinking in the churches coöperating seems to have been stimulated by developments in other phases of education rather than by pioneers in the field of religious education. For example, in one church the chief stimulus for investigation and subsequent experimentation came because of the urging of social-science research workers and secular school supervisors along with the inspiration of a leader not previously trained for church-school work. The numerous challenging volumes emanating from the corps of workers in the field of religious education held only a secondary place in bringing about changes. Even volumes dealing with specialized functions, such as worship, came into use after the process came under investigation.

In another church, the changes grew out of a different combination of factors. The leaders sensed that the needs of the situation were not being met by current practices. Instructors in a local religious school, some of them members of the church, were enlisted in making a study of the problems. The minister of education frankly confessed that the trial-and-error method seemed to be the only feasible avenue of approach in the face of the valuable but widely divergent suggestions received from these sources.

Since the situation in each of these churches was at one time little different from that in any other church, and since the directors of religious education in both churches have been associated with the work from the very beginning of the changing developments, an analysis of their experiences, reactions, impressions, and apprehensions is the more significant. In these churches, they report, where both the ministers and the official boards were favorably inclined to the project, parental attitudes were the first obstacle to desirable and necessary improvements. Only a minority of the parents either objected to stereotypes on general grounds or voiced their opinions respecting needed changes. The second obstacle quite naturally was the unfavorable attitudes of some teachers toward change or experimentation. A third and perhaps largest impediment in the way was the sense of unpreparedness on the part of the directors themselves. The clinical approach was alien to their educational

training and experience. The case of the church just mentioned, in which the divergent views of the university instructors threw the director mainly upon his own resources, is not at all unusual.

The evidence exhibited in previous chapters shows, also, that the concept of a functional process on the basis of discovered needs as well as upon the basis of desired ends, had received only slight consideration; and then only in specialized activities. As it was put by one of the directors, "I suppose, like most workers in the field, we assumed that the needs of the pupils are known, and therefore directed our efforts toward bettering the programs by using improved methods."

A secondary form of evidence witnessing to the truth of this situation appeared at the very beginning of the work in every church. Leaders and committees faced a definite period of readjustment in their thinking before they grasped the significance of the information asked for concerning the social-historical setting, the activities of the pupils, and the like. It was perhaps to be expected that few of the individuals serving on the committees would readily follow the implications of the study forms. Even after long conferences, it was evident that a large number of the committee members felt that while the suggestions of the study might be good research technique they offered little of worth to the cause of religious education. Yet the idea of adapting a program to the needs of the pupils seemingly should not be a strange one, even though the techniques of ascertaining such needs are unfamiliar, unless the assumption that such needs are already known stands in the way.

It is apparent from these considerations that the chief value of a study of the sort reported in this volume lies in what it may institute in the way of technique. It was not a survey, but a series of case studies. Its conclusions are based, not on data from representative sources, but upon the analysis of the course of experience in a few situations. Its purpose was to throw light on the conditions upon which a church school may hope to function successfully. In the course of the investigation, facts were revealed which point toward limitations and handicaps that must be removed, and toward policies that must be adopted, if the educational work of a church is to be carried on efficiently in terms of a functional view of what the educa-

tional process is. The features of such a process were covered in the outline of study reported in chapter i, and the forms used are summarized in the Appendix.

Among the limitations noted, perhaps the most conspicuous was the almost complete absence of knowledge of the needs to be served by the programs adopted. So much has been said of this already that it is necessary only to mention the gap between the school on the one side and the homes, clubs, day schools, and daily interests of the pupils on the other. In no church was anything approaching adequate provision made for discovering and utilizing such facts. If it be assumed, as some do assume, that religious needs are general and can be met by a generalized curriculum, one can only reply that where such stereotyped procedures are in vogue the work done is dull and vapid, even when the personal interest of the teacher in the pupils in part makes up for the rigidity of the curriculum. On the other hand, where a serious effort is made to face real issues with the pupils, or to help them to understand and master the details of their daily experience, there is interest and vitality and the evidence of genuine fellowship in the religious quest. Objectivity in religion seems to be the condition of vital interest. When pupils and teachers face outward instead of inward and attempt to grapple with human need, religion, instead of being a subject of conversation, is itself the expanding and integrating experience of fellowship in a religious society.

One of the most serious obstacles met with in the study was the inadequacy and inaccuracy of the records. Obviously, the interests of statisticians should not be allowed to displace the interests of teachers; and there is a point beyond which efforts to keep records yield diminishing returns for the teacher. It is difficult even in public schools, where the staff is paid and an account of achievements must be rendered to a tax-paying public, to secure adequate and accurate records. How much more of a problem it is in a volunteer system, which is relatively unaccountable for its costs, wastes, or achievements, can easily be imagined. Nevertheless, improvements have been proposed by various denominations and by the International Council of Religious Education which deserve to be recognized and followed. Until the churches know more about what they are now doing they cannot make intelligent plans for the future. As property-

holding, money-spending institutions, if for no other reason, they should be expected to be able to report at least the numbers of persons that have been reached by their costly program; and surely, as teachers of religion, they should know something of the life histories of the individuals who come to them for instruction and aid.

Adequate diagnosis of present need and intelligent planning for the future rest upon radical revisions in current methods of gathering, recording, and using facts.

A second limitation is the isolation of the church from other churches and from the community. Aside from habitual missionary interests, only slight effort to get acquainted with and meet community needs was discovered, and only the most meager coöperation with other churches and other agencies. The kingdom of God cannot come to a community divided against itself, yet the children of the churches are being trained in religious isolation and are thus perpetuating a self-defeating order.

But equally disastrous is the traditional separation of church and school. The children are not only largely isolated from the community, they are also separated from their elders within the religious society. A few sporadic efforts to break down the barriers between church and school were reported; but the mere fact that the barriers exist is itself the central challenge to the educational conscience of the church. Again, much has been said of this, both in this report and in many books dealing with church schools. The theoretical value of integration, however, is most vividly appreciated when one attempts to envisage the effects of disintegration—the tidal flow and ebb of children and youth into and out of the church and the school, the absence of comradeship between old and young, the ignorance of what church membership means, the conventionalized habits of giving and attendance as composing the sum total of church responsibility, the general substitution of ideals for idealistic enterprise.

The church with the integrated program, Church B, had definitely abandoned the old concept of an institution and was operating as one organization. The sense of belonging thus engendered was one of its most significant results.

A word of appreciation is in order for the fine quality of the

leadership, their ability, and devotion. Working under the severe handicaps incident to a school meeting only an hour a week, with training almost wholly unadapted to the problems to be faced, the teachers and leaders nevertheless were in most instances facing up to their tasks in a way to stir the admiration of their observers. The eagerness of a great body of lay men and women to profit by every advance in knowledge in order to make their work more effective must be set over against any limitations in their training. It should not be overlooked, however, that the system within which they are working as often hinders as helps them by its very expectations. The teachers do not usually see their work, splendid and self-sacrificing as it is, in such terms as will release and develop their powers of leadership.

It is only to be expected that the general organic structure of the schools should be determined by the curricula and methods adopted. Graded courses imply graded classes. These lead to moderate efforts at inner organization in some cases; but usually the government of the school is autocratic rather than democratic. Here and there, as in Church A, teachers and sometimes pupils share in making important decisions. But usually structure precedes function; and all too often function never catches up at all. One sees intricate machinery, sometimes in perfectly articulated motion; but too often it is running free and carrying no load.

Under the circumstances one would not expect to find that the various activities of the schools composed a unified and integrated experience, with each activity making its contribution to the total life process of the group. Activities are pursued out of all relation to one another, first worship, then study, then service, then play. That religion is something to do as well as something to be is apparently seldom grasped; nor is provision usually made for the actual *experiences* through which being can issue from doing, thinking, and worshiping. This also has been frequently pointed out; but one needs to see the emasculated religion of Protestant childhood in concrete detail and with unclouded vision in order to appreciate what our children are missing.

Yet, in these very schools, forces are at work that, if allowed to grow in wisdom and power, will radically alter this picture.

Here and there through the report, attention has been drawn to experiments with worship, with study, with social service, with school organization, with building and equipment, with in-service training of leaders, with parental education, and many other things, all of which are serving to point toward specific needs rather than toward established processes, toward the reconstruction of individuals with names, bodies, and personalities rather than toward the achievement of some external standard with its emphasis on numbers, lessons, things, and arrangements. It is to give aid and comfort to this enemy of the stereotype that this report has been published. The future is with those who are willing to "sit down before" their facts; for not elsewhere will anyone ever see the leading of the spirit.

APPENDIX
FORMS USED IN THE STUDY

APPENDIX

FORMS USED IN THE STUDY

NOTE: Each form was accompanied by directions for its use, most of which have been embodied in chapter i. Also samples of filled-out forms were provided where necessary; and specific instructions were given by the Field Representative to the committees responsible for the various units. The spaces provided for entries are omitted in the following reproductions. Form A 3 as originally planned was omitted from the series.

FORMS FOR SECTION A

Unit 1 SOCIAL-HISTORICAL BACKGROUND Form A 1, page 1

Familiarize yourself with the contents of the archives of the church. Group all data and records by periods of growth and development, changes of policy, relocation, etc. Make a note of all gaps in the records, and attempt to complete them. In some instances this committee must gather together the materials themselves. In the absence of storage space, and especially in the days when church officers served for long periods, many records came to be considered as personal mementoes of service performed and will be found to be still in their possession. In churches more than twenty-five years of age this committee will likely be forced to follow the leads found in lists of former church officials. Enlist all such individuals in completing the records. Letters, reports, news items, and clippings, etc., will prove invaluable as further leads in gathering such historical data. Other valuable data will be found hidden away in unused storage spaces in the church.

The next step is a tabulation of facts in their relationship. For example, a study of the records for a decade previous to the war in comparison with the records of a decade after the war would be very illuminating. The tabulation could be made by decades, by periods of growth, before and after relocation of the church, before and after programs of building and enlargement, or before and after the introduction of departmentalized work in religious education. We are forced to permit each committee in the churches coöperating in this study the liberty of choosing the time limits for such comparative studies, preferably, however, in periods not exceeding fifteen years. Comparative studies of periods of more recent growth and development would be even less than ten years.

In making these studies of comparative growth it will be necessary to tabulate them so that the relationship of each period to the other can be readily seen. We suggest that the committee prepare a sheet sufficiently large to permit of spacing for as many columns as they find periods of a well-defined growth and development. *Leaving sufficient margin at the left side* for itemization of facts, rule the sheet vertically for the periods; rule the sheet crosswise for as many items as you find suggested herewith. By procuring a sheet sufficiently large to permit of ruling for two margins and two sets of spacings for the periods or divisions, it will be possible to tabulate all the statistics necessary for this study in such a way that the relationship and comparisons will be evident at a glance. A sheet sixteen inches square would be sufficiently large, permitting additional margins for notations and explanations.

In addition to the above gathering of facts and tabulation, it will be necessary for this committee to prepare and append a written report, interpreting the facts, giving concrete illustrations wherever possible, paying particular attention to the social elements involved.

On the next page we indicate the items for marginal insert in the comparative study sheet, and the order of sequence. When approximations are made, mark *app*.

Unit 1

SOCIAL-HISTORICAL BACKGROUND Form A 1, page 2

Prepare a tabulation sheet as suggested on page 1 of this form with two columns of fact-itemizations and two columns of spacings for inserting the period-fact-data, as indicated in the parallel columns below. (The headings are merely a suggestion.)

	Original Location Relocation Periods					Original Location Relocation Periods			
		1	2	3			1	2	3
No. Charter Members					Value of Lot				
Accessions:					Building (cost)				
1. Pastor's classes					Additions, improvements				
2. Decision Day					Amount of debt				
3. Baptism					Length of time of debt				
4. Confession of faith					(Yrs. mos.)				
5. Re-confession of faith					Total interest paid				
6. By letter					Resale, amt. recd.				
7. Otherwise					Net increase (sale value)				
8. Confirmation					% increase				
9.					Amt. endowment				
Total accessions					Value of building and equip-				
Total membership					ment used for Rel. Ed. pur-				
Net membership increase					poses				
% membership increase									
<i>Church School</i>					<i>Community and Social Situation</i>				
Initial enrolment					Population of community				
No. officers					% foreign-born children				
No. teachers					% foreign-born parents				
No. kindergarten pupils					School population (secular)				
Primary					Total S.S. pupils in all other				
Junior					church schools				
Intermediate					No. Protestant churches				
Senior					No. members of other Prot.				
Young People					churches				
Adult					No. in other Y.P. societies				
Total Ch. Sch. membership					% of population members of				
No. of increase membership					Prot. churches				
% increase membership									
% decrease membership									
<i>Finance</i>					<i>Homes and Housing</i>				
Church Receipts					% owning 1 family houses				
Increase %					% owning 2 family houses				
% decrease					% owning 3 family houses				
Average per individual					% Families renting 1 family				
% individual offering in-					houses				
crease					% Families renting 2 family				
% individual offering de-					houses				
crease					% Families renting 3 family				
(Itemize benevolences also					houses				
as the above)					% Families renting apart-				
Church-School Receipts					ments				
Total receipts					% Families renting coop.				
Total % increase					apts.				
Total % decrease (if any)					% Families lost by moving				
Average per pupil					% of annual family change				
					(community)				
<i>Disbursements</i>					<i>Disbursements—Church</i>				
Total					School				
Cost per member					Cost per member enrolled				
% increase cost per member					Cost increase per member				
Budget for Rel. Ed. (Amount)					enrolled				
% increase cost per pupil					Cost decrease per member				
(Itemize benevolence disburse-					enrolled				
ments ditto)					(Itemize benevolences ditto)				

Unit 1

GRAPHIC-PICTORIAL

Form A 2^a

Spot on a map of your city or community:

Your church

All other churches of the community

Every teacher, officer, and child of the church school

On the blank space below give a brief description and analysis of this situation as it presents itself according to your judgment of the facts.

Unit 1

GRAPHIC-PICTORIAL

Form A 2^b

Procure and append a map of the community upon which you have spotted all constructive or destructive community agencies with which the membership of your church school comes into contact, either directly or indirectly—paying special attention to the duplication of effort present in your situation. Use different colored stamps or inks to indicate the variations and degree.

On the space herewith evaluate the situation as you know it.

Unit 1

GRAPHIC-PICTORIAL

Form A 2^c

Procure a map of the community and spot all juvenile delinquents:

Those of the church school

Those of the community at large

These can be procured (names and addresses) from the local courts. The study ought to cover a period of years, showing: (1) repetitions, (2) change of area from which such cases come, (3) frequency within these areas. This unit of the study will be of great worth to your own problem solving.

On the space below make a summary of the situation as found above.

Unit 1

GRAPHIC-PICTORIAL

Form A 2^d

Procure and append a map upon which you have spotted all commercial enterprises open on Sunday. Indicate the kind, the length of time open, and the proportion of your church-school constituency patronage such enterprises receive. (This includes movies, soda fountains, shore resorts, stores, etc.)

Evaluate this in terms of your particular situation.

Unit 1

GRAPHIC-PICTORIAL

Form A 2^e, page 1

Using the following list (with such additions as you find necessary to make), spot on a map all such agencies in their relation to your church in its community and append.

Check the following list for presence of such agencies: double check all agencies in which one or more of your church constituency is actively engaged or in which they serve as sponsors and supporters. In

the column indicated list the numbers of your church school who attend or participate in the activities of these agencies.

In the space below answer the questions in italics in the order indicated on the accompanying list of community agencies.

COMMUNITY AGENCIES

Form A 2^e, page 2

What is the measure of influence that the mere presence of a community agency has upon a child? What of the influence upon a child in daily passing by an agency of doubtful value? Or one of negative value?

Herewith we offer an incomplete list of possible community agencies, with spaces for additions of all we have not named. Which of these are present in your community? 1. *If objectionable, what has your church done to remedy the situation?* 2. *What is your church doing toward fostering those desirable?* 3. *What part has the church played in their organization?* 4. *With respect to their existence?*

.... Community Center	....	.... Play Grounds	....
.... Juvenile Court	....	.... Y.M.C.A.	....
.... Y.W.C.A.	....	.... Y.M.H.A.	....
.... Y.W.H.A.	....	.... Boys' Clubs	....
.... Girls' Clubs	....	.... Girl Reserves	....
.... Boy Scouts	....	.... Girl Scouts	....
.... High-Y Clubs	....	.... Summer Camps	....
.... Clinics	....	.... Theaters	....
.... Pool Rooms	....	.... Bowling Alleys	....
.... Bathing Beaches	....	.... Amusement Parks	....
.... District Nursing	....	.... Day Nurseries	....
.... Kindergarten Schools	....	.... Public Libraries (or branch)	....
.... Grange	....	.... Lodge (for adolescents)	....
.... Dance Halls (public)	....	.... Vice Dens	....
.... Dancing Schools	....	.... Opium Dens	....
.... Recreation Centers	....	.... Health Bureaus	....
.... Gambling Resorts	....	.... Americanization Schools	....
.... Child Labor Bureaus	....	.... Extension Courses	....
.... Immigrant Aids	....	.... Chamber of Commerce	....
.... Night Schools	....	.... Rotary	....
.... Conference Groups (adolescent)	....	.... Young People's Association	....
.... Kiwanis	....	.... Choral Societies	....
.... Sunday School Association	....	.... Religious Education Association	....
.... Speak-easy	....	.... Vocational Director	....
.... Dramatic Association	....	.... Missionary Societies	....
.... Social Service Bureaus	....	.... Hospice (girls)	....
.... Inner Mission Bureaus	....	.... Travel Bureau	....
.... Salvation Army	....	.... Industrial B.B.	....
.... Coöp. Assoc. (housing)	....	.... Hockey (professional)	....
.... Professional Base Ball	....	.... Country Clubs	....
.... Amateur B.B. (directed)	....	.... Museums	....
.... Hockey (Am.)	....		....
.... Municipal Golf Courses	....		....
....
....
....
....

Unit 1

SECULAR DUPLICATION

Form A 2^f

- I. What agencies for social and moral welfare are conducted by industrial groups of the community with which your church may possibly come into competition?
 1. What per cent of your constituency are leaders in this activity?
 2. What per cent of your constituency associated in this activity are also active in your own church organizations?
- II. What phases of the work of fraternal orders are in potential competition with the work of the church, particularly as affecting the church school?
 1. What per cent of your constituency are active in these activities?
 2. What per cent of the church members in these activities are also active in church organizations?

Unit 2

RELATION TO COMMUNITY

Form A 4

(3 is omitted)

Church Potentialities

The Church (including the church school) bears a distinct relationship to the community in which it finds itself. It will therefore be necessary to limit or define the extent of "the community" in your particular study. Of course, a church may limit and define its "community," yet the church, and the church constituency, may be vitally forceful in widely scattered sections of the city.

1. Spot the area of your "community" on a city map. Append.
2. Give area of your "community" in city blocks, sq. miles.
3. What proportion of the membership is drawn from this area?

Unit 2

CHURCH POTENTIALITIES

Form A 5, page 1

4. List the names, addresses, etc., of church members active as sponsors, leaders, directors, teachers, etc., in clubs for children or youth, Y.M.C.A. and Y.W.C.A., welfare organizations, schools (public and private), the press, recreation centers, and the like. (The following heads were provided: Name and address, age, occupation, number of years in this church, community organizations served, years, hours per week, schooling [highest grade or degree].)

Unit 2

CHURCH POTENTIALITIES

Form A 5, page 2

5. List the present community agencies and activities (suggested in 4) in which no members of your church are active or associated.
6. What community agencies and activities are vitally needed but not now existing? Define the need.

Unit 2 CHURCH POTENTIALITIES Form A 5, page 3

7. List the names and addresses of members of your church and school who are peculiarly fitted as potential leaders in community agencies, excluding persons already listed under 4. Check in last column if holding a position of responsibility in the church, one check (✓) for each major position. (The following heads were provided: Name and address, age, organization or work fitted for, training, schooling [highest grade or degree], check.)

Unit 2 COMMUNITY POTENTIALITIES Form A 6

A. Leaders

List below the trained adult individuals of the community not now active in either church or community service; check in the first column (✓) each individual not now a member of any church. (The following heads were provided: Name and address, check, age, special training or experience, schooling [highest grade or degree], years of experience, service fitted for, occupation. If formerly active, state reason for present inactivity.)

Unit 2 COMMUNITY POTENTIALITIES Form A 7

B. Pupils

List below the potential church-school members in families now in any way connected with the church. (The following heads were provided: Name and address, age, sex, parents [members of distant church, no church, this church], number of children in family, number of children now in this church school, day-school grade, employment.)

Unit 3 RELATION OF THE SCHOOL TO THE HOME Form A 8

The Cradle Roll

Number of officers Number of visitors to the homes

Number of parents enrolled: Fathers , Mothers

Number of children on roll

What is the method of enrolment?

Do you send a card of "welcome" to the baby?

Average number of visits per month

Average number of families visited per month

ACTIVITIES

Number of meetings for parents per month

Average attendance per meeting

Length of time (hrs.) per session

Number of parents enrolled who participate: Male, Female

Number of parents not members of church or church school

What is the nature of the session?

Lesson study.

Clinics. Number during year

Special speakers. Number during year

Visiting nurse. Number during year

Church-school nurse. Number during year

(State which and briefly describe the nature and scope of the meeting, including the social phases of the sessions at the bottom of this page.)

COSTS

State the method of financing the organization.

Amount of cost per year (itemized).

Cost per session.

Cost per child-enrolment.

Total time given by specialists. Actual cost for such specialists.

Unit 3

THE CRADLE ROLL

Form A 8, page 2

1. Begin five years back and itemize the following:

Number of children enrolled: '26, '27, '28, '29, '30.

Number of children who entered the church school from this group:
'26, '27, '28, '29, '30.

Per cent of children from non-church-member families who entered the church school: '26, '27, '28, '29, '30.

Number of families who joined church because of the activity of the work of the cradle roll: '26, '27, '28, '29, '30.

2. State number of instances where the cradle-roll activity is known to have been of significant help to families. Illustrate.

Unit 3

Form A-9

PARENTS' BLANK

To be filled out by parents who have children under 25

Name
Last name First name Initial

Address
No. Street Town

Father living () Mother living ()

NAMES OF CHILDREN		Church-membership of parents
.....	.....	Is the father a church-member?
.....	.....	Denomination
.....	.....	Church
.....	.....	Is the mother a church-member?
.....	.....	Denomination
.....	.....	Church

The father attends church — *regularly, occasionally, never.*

The mother attends church — *regularly, occasionally, never.*

The father feels that the children should go to Sunday school — *regularly, occasionally, when they please, never.*

The mother feels that the children should go to Sunday school — *regularly, occasionally, when they please, never.*

The father — *helps, encourages, does not help, does not encourage* — the children on their home work for Sunday school.

The mother — *helps, encourages, does not help, does not encourage* — the children on their home work for Sunday school.

What religious exercises are held in the home? Please describe and indicate who participates and who leads.

.....

.....

.....

Unit 3

I. RECORD OF COÖPERATION AT HOME

Form A 9^a

On the sheet headed Home Activities are listed several types of acts in which children often engage. Use a separate sheet for each child. *Add other activities* not included in the list.

Please do not base your record on just a single observation of the child but give, rather, your general impression.

The records for each activity are put in five columns. Mark all activities in one column before taking up another column. Consider each column independently of the rest.

COLUMN 1: *Pleasure in Act.* Does he or she *enjoy* doing the thing named at the left? If he takes no pleasure in it, put a check under the 0. If he likes it moderately, put a check under the 1. If he enjoys doing it very much, put a check under the 2.

COLUMN 2: *Social Purpose.* Does he realize that what he does is of service to the family group? If he has no sense of social purpose in the act, put a check under the 0. If he has a vague idea of being useful, put a check under the 1. If he shows high social purpose and is eager to be of service to the group, put a check under the 2.

COLUMN 3: *Skill in Coöperation.* If the act is done with others, does he coöperate well with them—fit himself into their habits, needs, peculiarities, schedules, etc.? If he entirely lacks skill in coöperation, put a check under the 0. If he just “gets along,” put a check under the 1. If he shows fine social feeling and skill in adjustment to others, put a check under the 2.

COLUMN 4: *Social Spirit.* Coöperation requires not only skill but also a certain spirit. Does he make himself agreeable to others; do they enjoy working with him and does he enjoy working with them? Has he the spirit of coöperation? If he seems to lack it altogether, put a check under the 0. If he is moderately friendly, put a check under the 1. If he has a splendid spirit of coöperation, put a check under the 2.

COLUMN 5: *Pay.* Do you pay him for any of the activities listed? Put a check under Yes or No for each activity in which he engages.

II. RECORD OF HELPFULNESS

Check the appropriate statement at the foot of the home-activities sheet.

III. EXPENDITURE OF TIME

The answers to the questions on page 3 will necessarily be only approximate.

Please try to get these records made and returned at once

Unit 3

Form A 9^a, page 2

Child's Name.....

I. HOME ACTIVITIES. See page 1

Activity	1. <i>Pleasure in act</i>			2. <i>Social purpose</i>			3. <i>Skill in cooperation</i>			4. <i>Social spirit</i>			5. <i>Pay</i>	
	0	1	2	0	1	2	0	1	2	0	1	2	Yes	No
Dusting														
Cleaning														

The following items were also listed with spaces for others: Washing dishes, helping get meals, waiting on table, keeping things in order, polishing silver, making beds (own), making beds (others'), mending own clothes, mending others' clothes, caring for younger children, washing clothes, pressing or ironing, making clothes, reading aloud, keeping family accounts, doing errands, table conversation, entertaining house guests, tending to furnace, keeping sidewalks clean, caring for yard, making a garden, washing windows, beating carpets, washing car.

II. RECORD OF HELPFULNESS. See page 1

Generally speaking, does the child

1. Jump at the chance to help?
2. Avoid helping whenever he can?
3. Help grudgingly?
4. Help as a matter of course?
5. Usually glad to help?

Check the correct or most nearly correct statement.

Unit 3

Form A 9^a, page 3

Child's name.....

III. EXPENDITURE OF TIME

1. Underline the approximate amount of time the child devotes on the average to helpful acts about the house without compulsion:

On a school day: None $\frac{1}{2}$ hour 1 hour $1\frac{1}{2}$ hours 2 hours 3 hours 4 hours

On Saturday: None $\frac{1}{2}$ hour 1 hour $1\frac{1}{2}$ hours 2 hours 3 hours 4 hours

On Sunday: None $\frac{1}{2}$ hour 1 hour $1\frac{1}{2}$ hours 2 hours 3 hours 4 hours

2. Does the child do anything helpful to persons or causes *outside* the family? Please name them and tell about how much time each takes. Are these family enterprises or just his own? (Spaces were provided to list acts and check amount of time given and whether with the family or alone.)

Unit 3

Form A 9^b

Name..... Department..... Class....

REASONS FOR DOING THINGS

Why does one do any of the following things? Place a cross (x) before any *two* statements that seem to you to answer this question in each case.

1. Why does one wash dishes at home? (Check only two answers.)

- () 1. To please mother.
- () 2. To get them clean.
- () 3. To get out of doing something else.
- () 4. To escape being punished.
- () 5. To help the family.

(Five questions about home coöperation.)

6. Why does one learn to do things in Scouts or some other club? (Check only two answers.)

- () 1. To get a merit badge.
- () 2. To become more useful.
- () 3. Just for the fun of it.
- () 4. To advance in rank.
- () 5. For the honor of the club.

(Five questions about coöperation in clubs.)

11. Why does one study and take part in class exercises? (Check only two answers.)

- () 1. To get good marks.
- () 2. To please the teacher.
- () 3. To learn the lesson.
- () 4. To make things go well.
- () 5. To be promoted.

(Five questions about Sunday-school coöperation.)

Unit 3

WORK CHART

Form A 9^c

Space was provided for the pupil to show what he did regularly (R), sometimes (S), or never (N); whether he enjoyed doing these things, and whether he did them well. The following items were included:

I. *Activities at Home*: Care of furnace; clean sidewalk; take care of

yard; make a garden; wash dishes; dust; clean; scrub floors; wash windows; help get meals; wait on table; keep things in order; take care of younger children; wash clothes; make over clothes; mend clothing; keep family accounts; do errands; help entertain guests of family; read aloud; beat carpets; wash the car.

II. *Activities at Sunday School*: Sing; study the lesson; recite the lesson; be on time; plan good times for class; help get up picnics; go to extra meetings of class; pass lesson books; take attendance record; preside at meetings; make things for other people; play in orchestra; play piano; act as librarian; take up collection; do something to help the town; study social problems; act as assistant teacher; act as substitute teacher; serve on committees; act as usher; take part in plays and pageants; sell tickets; do something to help people in trouble; clean blackboards; care for floors; keep room clean, etc.

III. *Activities in a Club* (any club, society, or organization): Vote for officers; act as an officer; take part in meetings; do stunts; go on hikes; cook camp meals; do camp chores; write essays; plan programs; work for new members; work for honors; pay dues; play on club teams; instruct new members in duties or stunts; pitch tents; study a social question; do some community service.

Unit 3

FAMILY MEMBERSHIP

Form A 10

This form is for the convenience of the committee, which will gather the needed data from records and observations. See Forms A 7, A 9, and A 11.

1. Total number of families in any way connected with the church or Sunday school. (By "family" is meant one or both living parents with living children under twenty-five.)
2. Number of families attending the Sunday-morning church service as a body.
3. Number of families attending Sunday school as a body.
4. Number of families attending both church and Sunday school as a body.
5. Number of families of which only the parents come to church or Sunday school.
6. Number of families of which only the children come to church or Sunday school.
7. Number of families all of whose children are over twenty-four.
8. Number of families who have no children.
9. Number of single men twenty-five or over.
10. Number of single women twenty-five or over.

Unit 3

Form A-11

RELIGIOUS INTEREST OF PARENTS

Family Name _____ Address _____

Father living () Mother living ()

NAMES OF CHILDREN IN THE FAMILY

AGE

NAMES OF CHILDREN IN THE FAMILY

AGE

In the list below please indicate by checking the proper items the categories in which each parent of the child is best placed. Base your judgment upon accurate data of church and other records.

MEMBER OF THIS CHURCH		NOT A MEMBER OF THIS CHURCH		MEMBER OF CHURCH IN THE CITY		MEMBER OF A CHURCH OUT OF THE CITY		MEMBER OF NO CHURCH	
FATHER	MOTHER	FATHER	MOTHER	FATHER	MOTHER	FATHER	MOTHER	FATHER	MOTHER
CHECK FATHER	MOTHER	1. Zealous for Religion (Fanatic) (Religion supersedes all else in thought of individual)							
		2. Reverent (Sincerely worshipful; intelligently religious)							
		3. Active (Ready for anything; both religious and social motivation)							
		4. Attends regularly (Activity limited to church attendance; nothing is allowed to interfere with attendance)							
		5. Attends once in a while (As spirit moves or convenience permits)							
		6. Attends only upon special occasions (Children's Day, Xmas, Easter, Lent, Rally Day, special speakers, etc.)							
		7. Attends only for Communion (No. times per year _____)							
		8. Seldom attends for Communion (No. times per year _____)							
		9. Inactive Professes belief in the church; never attends; seldom contributes; needs spiritual stimulant							
		10. Indifferent (The church is of no consequence; no thought of religion or its meaning)							
		11. Irreverent (Makes sport of religion)							
		12. Anti-religious							

FORMS USED IN STUDY*

241

Unit 4

GENERAL STAFF BLANK (1)

Form A 11^a

*(To be filled out by all employees and all leaders of work
with children and young people under twenty-five)*

Name..... Sex..... Age.....

Address.....

Education: Elementary School (), High School (), College (),
Graduate work (), Degrees.

Special training for the work in hand (character and amount).

Diplomas and certificates received for special training.

Experience:

Teaching: Years in day school.

Years in Sunday school.

Years in

Years in

Other relevant experience:

Secular occupation

Unit 4

GENERAL STAFF BLANK (2)

Form A 11^b

(Fill out a blank for each office or major duty)

Name.....

Office held (as teacher, president, janitor, superintendent, etc.).

Name of group (as whole Church, Young People's Dept., Scouts, Grade
IV, etc.).

Number of persons in group.....

Age range of group..... Sex of group.....

Type of work done for or with group.....

Remuneration now received for the religious work specified above.....

Time spent each week "on the job".....

Time spent each week in work directly related to or made necessary by
the job, as calling, lesson preparation, etc.....

Nature of this preparatory or supplementary work.....

Time spent each week in transportation.....

Method of transportation..... Cost of transportation per week.....

Unit 4

SUPPLEMENTARY BLANK FOR TEACHERS
AND OTHER LEADERS

Form A 11^c

Name of leader or teacher.....

Class or group.....

Age range of group..... Sex of group.....

Type of work of group.....

Lessons used.....

Meetings of Group Each Month

	Day	Hours	Activity
--	-----	-------	----------

1.

2. (etc., to 10)

Unit 4

TENURE

Form A 12

List all the teachers in the church school during the twenty-year period here indicated, *omitting all who are now teaching*. Draw a line across the spaces, indicating the years of service as a teacher. The sample below would be interpreted thus: Mary Jones, a teacher in the Intermediate Department, taught as a regular teacher from the year 1913-14 to the year 1923-24 inclusive.

[illegible]

(22 spaces provided)

Unit 4

Form A13

TEACHER TURNOVER (excluding adult classes)

Year	'19	'20	'21	'22	'23	'24	'25	'26	'27	'28	'29
	'20	'21	'22	'23	'24	'25	'26	'27	'28	'29	'30
Kindergarten, 3-5											
No. of teachers in Dept.											
Change in no. of teachers + or -											
No. of teachers lost from Dept.											
% of Turnover for Dept.											
Primary, 6-8											
No. of teachers in Dept.											
Change in no. of teachers + or -											
No. of teachers lost from Dept.											
% of turnover for Dept.											

(Etc. for other departments and whole school.)

Unit 5

Form A 14

PUPILS
ATTENDANCE RECORDUse one sheet for each department and one for the whole school

DEPARTMENT _____

For each Sunday enter the total number of pupils enrolled, the number of new pupils entered, the number of pupils dropped from the rolls, the net gain or loss from the previous Sunday (using the + or - sign before the figure), the total number in attendance, the net gain or loss in attendance over the previous Sunday (+ or -), and the % (attendance divided by enrolment).

	Enrolment				Attendance		% Pres-ent		Enrolment				Attendance		% Pres-ent
	No.	N e w	L o s t	+ or -	No.	+ or -			No.	N e w	L o s t	+ or -	No.	+ or -	
1929								1930							
Sep. 1								Mar. 2							
8								9							
15								16							
22								23							
29								30							

(Etc. for other months)

Unit 5

MEMBERSHIP CONTINUITY

Forms A 14^a & b*Instruction Sheet*

This form has been prepared to gather the facts relating to the church and church-school life of all boys and girls of the church school who were ten years of age in 1921; all, including new pupils, who were eleven years old in 1922; all, again including additions, who were twelve years old in 1923; all, including additions, who were thirteen years old in 1924, etc. A second sheet is provided for the group ten years of age in 1923, eleven in 1924, twelve in 1925, etc. (This form, A 14^b, is identical with Form A 14^a and is not reproduced here.)

On a separate sheet, appended, we have prepared a code for the various classes of facts, or categories. Insert the code letters in the year space for each pertinent category. For example, in Category 3 (Church-School Activities) John Jones was a member of the school choir (*b*) in 1922, class secretary (*f*) in 1924, a member of the scouts (*h*) in 1922, 1923, 1924, patrol leader (*l*) in 1926, usher (*k*) in 1927. Insert the proper code letters in the proper year space for each category. *o* has been reserved in each category for "no activity," *a* "does not apply," *x* has been reserved in each category for "lack of data." Insert *x* only after you have exhausted every means of ascertaining the facts desired. This applies to any year space for any category. There may be several items of each category in any year space and therefore several letters may be entered. Spaces have been left blank on the code sheets for inserting any items we may have omitted in our list of suggestions. In such cases make the notations on the code sheets and insert the proper code letters on the data sheet.

Important Incidents (Category 13)

It will be necessary to describe each important "incident" in the child-life of the pupils here studied; e.g., if the child was arrested, there should be given the nature of offense, cause, and antecedents to cause, using separate sheets of paper for each case reported.

Unit 5

CODE SHEET

Forms A 14^a & b

3 Activities in School	4 Withdrawal	5 Returned
a. Does not apply 0. No activity x. No data b. Choir member c. Librarian d. Orchestra e. Class Pres. f. Class Sec'y g. Class Treas. h. Scout member (boy or girl) i. Clubs (1 or 2 or 3) j. Sr. Choir k. Usher l. Patrol leader m. Member Young People's Group n. Leader of Y.P.G. o. Asst. Supt. p. Asst. Organist q. Organist r. Asst. Sec'y of School s. Asst. to Director of Rel. Ed. t. Group leader u. Camp Fire v. Convention representative w. y. z. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O., etc.	a. Does not apply 0. No activity x. No data b. Moved out of district c. Dissatisfied d. Illness e. Away at school f. Joined another S.S. g. Joined another church h. Family withdrawal i. Lax parental discipline j. Joined church k. Employed on Sunday l. Feels too old to go m. Lack of interest n. Attendance discouraged o. Name dropped p. q. r. s. t. u. v. w. y. z. 6 Joined Church a. Does not apply 0. No activity x. No data b. Confirmation c. Probationers' class d. Revival e. Confession of faith f. Baptism g. Decision day h. i. j. k. l., etc.	a. Does not apply 0. No activity x. No data b. Moved into district c. Influence of a pupil d. Influence of teacher e. Influence of pastor f. Result of revival g. Influence of friend h. Influence of parent i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. y. z. 7 Church Attendance a. Does not apply 0. No activity x. No data b. Regular c. Communion d. Occasionally e. Special services only f. Seldom g. Never h. i. j. k. l., etc.

FORMS USED IN STUDY

247

Unit 5

CODE SHEET

Forms A 14^a & ^b

8 <i>Church Offices</i>	9 <i>Church Withdrawal</i>	12 <i>Employment</i>
a. Does not apply 0. No activity x. No data b. Altar boy c. Crucifer d. Choir boy e. Altar guild f. Usher g. Asst. Organist h. Soloist i. Asst. Sec'y j. Organist k. l. m. n. o. p. q. r. s., etc.	a. Does not apply 0. No activity x. No data b. Letter c. Excommunicated d. Inactive, name dropped e. Death f. Moved away g. h. i. j. k. l. m. n. o. p. q. r., etc.	a. Does not apply 0. No activity x. No data b. Grocery delivery c. Drug clerk asst. d. Bank runner e. Carpenter's helper f. Plumber's helper g. Electrician's helper h. i. j. k. l. m. n. o. p. q. r. s., etc.
13 <i>Significant Instances</i>	14 <i>Parents</i>	
a. Does not apply 0. No activity x. No data b. Arrests c. Imprisoned d. Probation period e. Reform school f. Junior republic g. Child of orphanage h. Detention home Joined church school because of: i. Family are members j. Membership drive k. Influence of friends l. Teacher m. Canvass n. Survey information o. Pastor p. q. r., etc.	0. No activity x. No data b. Members of this church c. Members of distant church d. Members of no church e. Members of another church in city f. g. h. i. j. k. l. m. n. o. p. q. r., etc.	

Unit 5

ACCESSIONS

Form A 15

List the names and the following data covering pastor's classes (or other designation) and all other accessions under twenty-five years of age. Check (✓) in the proper column if now merely a nominal number. Do not check spaces which should be left blank. (Heads were provided as follows: Name, year joined church, age when joining, number of years of active church membership, number of years of nominal church membership, year of withdrawal, mode of withdrawal, check.)

Unit 5

Form A-15-A

MEMBERS' BLANK

Boy or girl?

(To be filled out by Junior, Intermediate, Senior and Young People's Departments only.)

Name Birthday
 Last name First name Initial Year Mo. Day

Address Day School Grade
 No. Street Town

If employed, give the occupation and whether part, half or full time.

.....

Occupation of father

Occupation of mother

Sunday School: Your department Your class

Groups to which you belong—Place here all organizations, clubs and societies. Give the year you joined, any office you may now hold in the organization, including chairmanship of committees, and the time you spend each week in regular sessions and also outside of sessions on work connected with the organization.

1. ORGANIZATIONS CONNECTED WITH THE CHURCH

NAME OF ORGANIZATION	DATE OF JOINING	OFFICE NOW HELD	HOURS PER WEEK	
			SESSIONS	OUTSIDE
1. Sunday School				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				

2. ORGANIZATIONS NOT CONNECTED WITH THE CHURCH

NAME OF ORGANIZATION	DATE OF JOINING	OFFICE NOW HELD	HOURS PER WEEK	
			SESSIONS	OUTSIDE
1.				
2.				
3.				
4.				
5.				
6.				
7.				

Unit 5

PASTOR'S CLASS

Form A 16

The effectiveness of the religious education of a church and church school must be measured in various ways. As a usual rule, the pastor's class (confirmation class, probationers' class, etc.) represents a climactic period of intensive study previous to uniting with the church. To study this phase of religious education we must obtain the following facts. (The blank provided spaces for recording these facts for both first- and second-year pupils for the years 1927-28, 1928-29, 1929-30.)

1. Number of boys enrolled.
2. Number of girls enrolled.
3. Number of boys of each class who joined the church.
4. Number of girls of each class who joined the church.
5. Number of boys whose parents were members of the church.
6. Number of girls whose parents were members of the church.
7. Number of boys whose parents were not members of the church.
8. Number of girls whose parents were not members of the church.
9. Number of boys who were members of the Sunday school.
10. Number of girls who were members of the Sunday school.
11. Number of boys of each class now in Sunday school.
12. Number of girls of each class now in Sunday school.
13. Number of periods of instruction.
14. Number of times per week.
15. Length of each instruction period.

If there was no such class, the committee was asked to designate the method of preliminary instruction used in the church school.

Unit 5

WHAT JOINING THE CHURCH HAS MEANT

Form A 16^a

To be filled out by everyone who joined the church in the years 1925, 1927, and 1929, and who were under twenty-five when they joined

Name..... Age.....

Address..... Date of joining church.....

1. If you were ever a member of any other church, what was the denomination of this other church? Its address?
2. When you became a member of this church, *what obligations or duties did you assume?*
 - a. What things were you required to do?
 - b. What things were you told you ought to do?
 - c. What things did you see others doing which you thought you should do also?
 - d. What things did you think you ought to do which no one mentioned and which you saw no one doing?

3. *What were you kept from doing?*
- What things were you forbidden to do?
 - What things were you told you ought not to do?
 - What things did the example of others lead you to keep from doing?
 - What things did you think you ought not to do which were not mentioned by anyone or which were not suggested by what others did not do?

Unit 6

FLOOR PLANS

Form A 17

Draw a plan of the entire church plant.

Number each room and *used* portion on the diagram.

Use additional sheets, one for each floor plan.

Unit 6

USE OF ROOMS

Form A 18

Taking the room numbers as indicated on the room plans drawn for each part of the church plant, list in the spaces below the *activity*, the *frequency* (number of meetings a year), the *room*, the *group*, the *ages* involved, whether boys (M), girls (F) or both (MF), the *day* of the week or month, *hours in use* at each meeting, and the *number of individuals* regularly using the space upon such occasions. Use the name of each group, and if any departments of the church school are represented in the group activity, indicate by using the initials of kindergarten, primary, intermediate, etc. (Suitable spaces were provided.)

FORMS FOR SECTION B

Unit 7

PUPIL PARTICIPATION IN CHURCH AFFAIRS

Form B 1

<i>Activity and Type of Participation</i>	<i>Number</i>		<i>Pupil Participation</i>	
	<i>Boys</i>	<i>Girls</i>	<i>Ages</i>	<i>Time</i>

(13 spaces provided)

Unit 7

Form B-1-a

ACTIVITY LIST

(Fill out one sheet for each day of one week)

Name _____ Department _____ Class _____ Age _____
Last name First name Initial

Day of the week _____ Date _____

Enter all activities *except eating, sleeping and ordinary dressing and time spent in school*. All activities and happenings out of school hours should be recorded even when they seem trivial or commonplace. Time used in going to and from school is important. Remember that some acts may be *both* required and voluntary, though some will be only one or the other. That is, some things you do only because you have to, and some things that you have to do you do also quite willingly. Account for a total of seven to nine hours each day, and add the various items recorded in the fourth column. Finally, in the last three columns show by a check mark whether you have enough of each activity, or too much of it, or too little of it.

Activity	Place	Associates	Time in hours	Check if regularly scheduled	Check if required	Check if voluntary	Check if enjoyed	Amount		
								Enough	Too much	Too little
<i>Time to and from School</i>										

(14 spaces provided)

Unit 7 ORGANIZATION OF SCHOOL OR GROUP ACTIVITIES Form B 2

(Report for each type of group)

1. Type of group, as junior class, Scout patrol, etc.
2. How do pupils become members?
3. Who decides what shall be done? Illustrate.
4. What do the pupils do?
5. How are decisions reached?
6. What share do adults have in the group?
7. What sort of organization is there? How is it conducted?
8. How are pupil leaders selected?
9. What do these leaders do?
10. What is the program of a meeting and how is it conducted?

Unit 7 SCHOOL ORGANIZATION

Form B 3

Describe and diagram the way in which the various groups of which the school is composed are organized in a system, showing how the units are related to one another.

Make clear what part the pupils have in building and maintaining this organization.

Unit 7

SUPERVISION

Form B 4^a

How is the work of the pupils supervised? e.g., is there a supervised study period? A supervised play period? Do the pupils on the whole work under the direction of adults? Or do they carry on activities with the coöperation of adults? Illustrate these procedures and indicate about what proportion of all the pupils' time at school is (1) directed and controlled by adults; (2) carried on with adult coöperation.

Unit 7

SUPERVISION

Form B 4^b

Is there any system of supervision by which adult leaders are supervised? Describe in detail how this supervision is carried on and by whom.

Unit 7

SUPERVISION

Form B 4^c

How are leaders procured? What are their qualifications for each type of work? What training is provided for teachers in service? How are teachers and leaders removed? Transferred?

Unit 7

RECORDS AND REPORTS

Form B 5

1. Provide a complete set of all record forms showing how each item is used.
2. Describe how records are made and how they are kept and filed.
3. How long is each form preserved?
4. What use is made of records?
5. What minutes and other reports are kept? Append samples.
6. What annual reports are made? To whom? What is done with them?
7. Is there an exhibit of work done?

Unit 7

PUPIL LOAD

Form B 6

Instructions: Enter in the first row not the total enrolment of all organizations, but the total number of children in each age-group who are connected with the church. Avoid counting any child twice. In the next few rows enter the number who belong to each organization, provided they belong to no other organization. Then count duplications and enter in the remaining rows. The easiest method is to make an alphabetical list of all pupils and enter by each name the facts to be recorded as shown by the rolls of the several organizations.

	<i>Number of Each Age-Group</i>					
	<i>2-5</i>	<i>6-8</i>	<i>9-11</i>	<i>12-14</i>	<i>15-17</i>	<i>18-24</i>
Total number connected with church (without duplications)						
Number in one organiza- tion exclusively						
1. Sunday school						
2. (etc., to ten)						
Number in two organiza- tions						
Number in three organi- zations (etc., to eight)						

Unit 7

PUPIL LEADERSHIP LOAD



Form B 7

Secure the names of all pupil officers of all organizations (under twenty-five) and summarize results as follows, regarding as an officer not only president, secretary, etc., but also any member of a committee.

Number

1. Total number of groups having officers
2. Total number of pupils in these groups
3. Total number of officers of these groups % of 2
4. Total number of pupils holding one office % of 3
5. Total number of pupils holding two offices (etc., to
eight offices) % of 3

Unit 8

MAINTENANCE ACTIVITIES

General

First, make a list of all activities of this nature in which each group participates.

Second, summarize this list on Form B 8.

Third, describe how the pupils, in *typical* instances, are introduced to these activities, how the work is administered, i.e., whether the children are simply told what to do or whether they help plan it as well as do it—how they are brought to a realization of the importance of the activity. Use separate sheet for this description.

Fourth, check on Form B 9 the general activities and skills shown by the pupils of each group. Add activities not named on the form.

Unit 8

SUMMARY OF MAINTENANCE ACTIVITIES
BY APPROXIMATE AGE-GROUPS

Form B 8

Activity	Number from Each Age-Group Involved					
	2-5	6-8	9-11	12-14	15-17	18-21

(15 spaces provided)

Unit 8

VALUES OF MAINTENANCE ACTIVITIES

Form B 9

On the accompanying sample sheet are listed several types of acts in which children often engage. *Use a separate blank sheet (Form B 9) for each of several groups*, entering similar activities at the left.

Please do not base your record on just a single observation, but give, rather, your general impression. *Do not discuss this matter with the pupils.*

The records for each activity are put in four columns. Mark all activities in one column before taking up another column. Consider each column independently of the rest.

(The descriptive paragraphs for each criterion are similar to those used for Form A 9^a.)

Unit 8

VALUES OF MAINTENANCE ACTIVITIES

Form B 9

Check in the appropriate columns the values of each activity for the group as shown on the preceding sheets.

Name and Ages of Group	1. Pleasure in Act			2. Social Purpose			3. Skill in Coöperation			4. Social Spirit		
	0	1	2	0	1	2	0	1	2	0	1	2

(17 spaces provided)

Unit 9

SERVICE

Form B 10

Summary of Service Activities by Approximate Age-Groups

Activity	Number of Pupils Concerned						
	2-5	6-8	9-11	12-14	15-17	18-21	Over 21

(11 spaces provided)

Unit 9

ANALYSIS OF MAJOR SERVICE ACTIVITIES

Form B 11

Activity

(From Form B 10)

Groups involved

(Underline the phrases that describe the activity involved)

The activity was initiated—by the pupils, the teacher, a committee of the school, the church, the denomination.

It was carried on—by the teacher, by one pupil, by a committee, by all the pupils, by class action.

It involved—no investigation by anyone, investigation by teacher, by officers of the school, by pupils, by outsiders.

The work was guided—by no one, the teacher, officers of the school, by pupils, by outsiders.

The need for service was first reported—by the pupils, by the teacher, by the school, by the church, by the denomination, by others.

The work was—entirely new to the school, a continuation of previous service, a development of previous service.

The work required direct contact with the situation—by the pupils, by the teacher, by the school officers, by outsiders, by no one.

The work resulted in—no change in the pupils, an increase of sympathy for the particular persons involved, a deeper understanding of the situation, a wider appreciation of social problems, increased sense of responsibility, greater self-denial.

The work resulted in—raising class distinctions and barriers, snob-bishness, democratic feeling, greater coöperation between persons of different social classes, pauperization of recipients, rehabilitation of recipients.

The work ministered to needs which were—physical, mental, moral, recreational, aesthetic, educational, religious.

The attitude of the pupils in helping was—generous, neutral, grudging.

The work done was—occasional, casual, seasonal, systematic, irregular.

Assistance was for—a local cause, a home missionary cause, a foreign missionary cause.

The work involved direct coöperation with—church officials, school officers, parents, public officials, a charity organization, physicians, lawyers, some community organization.

Unit 9

Form B 11, page 2

The work was significant for—the welfare of the community, the church, the nation, people living in other parts of the world.

The work involved knowing and critically appraising—the condi-

tions under which people are employed, the present economic system, local race relations, general national and racial situations, established church customs, established moral codes.

The work took hours by pupils.

It was—successful, unsuccessful, satisfying, disappointing.

Describe any equipment, space, etc., used for service activities, showing adequacy and limitations.

Unit 9

THE PUPILS' MONEY

Form B 12

(The form provided spaces for entering the following facts by departments.)

*Amount given by pupils during January, 1931.

*Of amount given how much was earned?

*How much was given from allowances?

*How much was given by parents for collections?

Total amount given each week, 1929-30.

Amount of this total spent as determined by pupils.

Amount of this total spent as determined by group teacher.

Amount of this total spent as determined by school officers.

Amount of this total spent for supplies.

Amount of this total spent for service.

Amount of this total spent for

Amount of this total spent for

Amount of this total spent for

Amount of this total spent for

Number of pupils in each department in January, 1931.

Number of pupils in each department, 1929-30.

* It will be necessary to make plans for getting at these facts during the month of January, 1931.

Unit 10

PLAY AND RECREATION

General

First, find out just what play is going on under the auspices of the various school organizations. These activities may first be listed and reported by groups. Then, *second*, make a summary of these activities on Form B 13.

From this summary, something of the adequacy of the play program can be observed; but the actual experiences themselves should be studied critically from the standpoint of their worth as educational opportunities. Such questions as those on Form B 14 need to be answered, covering the whole play program. Those on Form B 15 should be answered with regard to each type of experience.

Unit 10 SUMMARY OF PLAY AND RECREATION ACTIVITIES Form B 13
By APPROXIMATE AGE-GROUPS

Activity	Number of Each Age-Group Included					
	2-5	6-8	9-11	12-14	15-17	18-24

(18 spaces provided)

Unit 10 ANALYSIS OF PLAY AND RECREATION FACILITIES Form B 14

(Use paper of this size in reporting and answer the questions
in the following order)

1. In what respects do the play and recreation activities of the church school duplicate play opportunities elsewhere to which these children have access, as, e.g., the gym at the Y, Y camp, school playground?
2. To what extent do the children utilize both church-school and other play opportunities, e.g., how many children come both to Y gym and church gym?
3. What distinguishes the church-school play from other play activities?
4. In what respects is the community deficient in play opportunities?
5. In what respects is the community oversupplied with play opportunities?
6. To what extent does the church use recreational facilities of Y.M., Y.W., Community Center, other churches, etc.? Be specific.
7. What facilities for play does the church provide in the way of space, equipment, time, and leadership? Point out adequacies and limitations.
8. With respect to each *major play activity* answer the questions on Form B 15.

Unit 10 ANALYSIS OF PLAY AND RECREATION ACTIVITIES Form B 15

Activity (From list in Form B 13)

Groups involved

(Underline the phrases that describe the activity involved)

The activity is initiated by the pupils, a leader from the church, a leader from outside.

It is planned by pupils, by leader.

It is controlled by pupils, by leader.

It is financed by the pupils, by the leader, by the school, by the church, by outsiders.

It costs (in addition to the leader) \$. per week, \$. per year, \$. altogether.

The pupils come gladly, indifferently, grudgingly.

(Answer the following questions)

How is the play related to the lessons, study, or discussions of the group?

How is the play related to the worship services?

Unit 11

STUDY

Form B 16, page 1

(Make your report on paper of this size, answering the questions in the following order)

1. Secure or make a brief outline of the lessons used—titles and biblical references or other material—and determine
 - A. Just how much biblical material is covered by the entire curriculum. What is omitted?
 - B. Just what extrabiblical material is used.
 - C. To what extent do these two types of material duplicate the day-school curriculum of these pupils?
 - D. Does the curriculum provide for
 - (1) Current social problems faced by the church, the community, the nation, the world?
 - (2) Problems peculiar to certain age-groups—preparation for parenthood, for vocation, problems of religion in the home, training of leaders, middle-age difficulties, old-age difficulties, bereavement?
 - E. Is provision made for individual guidance in problems of conduct?
2. How are courses selected? Do pupils help decide what they are to study? How? Is the curriculum fixed throughout, or are courses selected to meet group needs as they are discovered?

Unit 11

Form B 16, page 2

3. What do the pupils of each department do in relation to the lessons? Do they do homework? Do they recite to the teacher? Do they discuss problems? Does the teacher tell and explain the material? Do the pupils dramatize the stories? Do the discussions lead to definite action? What use is made of the lessons by the pupils? Does the class keep a record of its work? What? If there are notebooks, what proportion is kept up?

4. What study goes on that is not in the regular course? What is the nature of this study and of the groups which do it, as, e.g., missionary study?
5. What materials are used besides lessons, pictures, slides, movies, maps, lectures?
6. What handwork is done and what is its relation to the lessons? To the life problems of the pupils?
7. What investigation is done by pupils involving trips to institutions, visits to families, interviews with individuals, etc.?
8. How is the study related to service, play or worship, or to maintenance activities?
9. Describe the facilities, supplies, space, equipment, etc., used for study, and note their adequacy and limitations.
10. If it can be arranged, give a test of what the pupils know about the Bible, right and wrong, church history, and the like—tests can be provided if the committee wants to use them.

Unit 12

WORSHIP

Form B 17

Concerning the material of worship, we should investigate the following questions—thinking specifically of the songs (words and music), the psalms and the scripture, the prayers, etc.

1. Are the ideas within the comprehension of the pupils?
2. Are the ideas representative of actual childhood needs and aspirations?
3. Are the hymns *good* poetry?
4. Is the music suited to the ages involved? To the words? Is it *good* music?
5. Are the psalms and other selections genuinely (Christian) (Jewish) in sentiment?
6. Are the prayers genuine expressions of childlike religion—brief, simple, matter of fact, or ornate, long, tedious, and adult?
7. Who plans the services? How much time is devoted to this planning? What share do the pupils have in the services?
8. Describe the space, equipment, seating arrangements, etc., and note their adequacy and limitations.

Unit 12

OBSERVATION OF WORSHIP

Form B 18

With regard to the services themselves, certain *observations* may be made.

Group observed

Ages

1. The service lasted from exactly to exactly

2. It began on time, minutes late.
3. pupils came in late.
4. These were—were not—permitted to go to their seats.
5. What proportion of the pupils actually took active part in the service?
6. What proportion of the teachers took active part in the service?
7. What proportion of the pupils were attentive to the details?
8. What proportion of the teachers were attentive to the details?
9. What interruptions occurred?
10. Did announcements intrude upon the rest of the service?
11. Was the pianist or organist skilful and sympathetic, fitting into the service?
12. Was the leader effective in leading?



11 072 967

BV
1516
.A1H35

Hartshorne
Church schools of
today.

cop.3

1066201

MAY 28 1937

JUN 7 1937

JUL 24 1937

MAR 4 1937

MAY 19 1937

MAY 16 1937

MAY 11 1937

APR 11 1937

JUN 3 1937

Chace

Johnson

B. Brown

St. Kuchel

Ann Cannon

Beth St. Simon

J. J. Fletcher

Reardon

#30 9 MAY 31 1947

Johnson

B. Brown

BV1516

A1H35

cop.3

SWIFT HALL LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY



11 072 967